

THE
Spirit of Missions

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CRATER LAKE, THE SOURCE OF PORTLAND'S WATER SUPPLY
See "The Coming of the Church to the Beaver State," page 425

The Spirit of Missions

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VOL. LXXXVII

July, 1922

No. 7

THE PROGRESS OF THE KINGDOM

CHINA is passing through the agonies that seem inseparable from the development of democracy. If the English-speaking peoples have had their Wars of the Roses, their bitter antagonisms between Puritan and Cavalier, their dark days of a nineteenth-century civil war, is it any wonder that China must travel along the same road, though to our modern and enlightened point of view she may seem like a sadly belated traveler. General Wu Pei-fu bids fair to earn an outstanding place in China's history. To resourcefulness and courage as a military leader he adds, apparently, the virtue of patriotism. Everyone who knows China will rejoice at his triumph over Chang Tso-lin. Sun Yat Sen's backing of General Chang cannot fail to disappoint those who pinned their faith to Dr. Sun in the revolutionary days of 1911-12. It is to be hoped that as a patriot and a Christian he will make it plain to his people that he is trying to promote no personal ambitions. He should be found allied with those who are determined that China shall not be betrayed into the hands of foreign nations.

The resignation of President Hsu and the recall of former President Li are interesting examples of China's political processes. Everyone will sympathize with Li Yuan-hung's insistence that if he is to try once again to lead China along the paths of peace and progress the *tuchuns*, or provincial military leaders, shall retire, disband their forces and refrain from blocking the patriotic effort to give China an effective central government. For ten years the country has been overrun with armies and marauding bands until the population, terrified and cowed, hardly dares to go on with its always difficult task of making a precarious living.

Though not a Christian, Li Yuan-hung is an earnest, forward-looking man who recognizes what the Gospel can do for his people. In 1912, when as commander-in-chief of the Republican army he was called to be provisional president, he said, "Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China the greater will the Republican government be pleased. China would not be aroused today as it is were it not for the missionaries, who have penetrated even the most out-of-the-way parts of the empire, and opened up the country."

Acting President Li has reappointed Dr. W. W. Yen, an earnest Churchman, as foreign minister. It is rumored that should Wu Ting-fang decline the offer of the premiership Dr. Yen would succeed to this post.

The Progress of the Kingdom

GOOD FRIDAY and Easter are better known today in Japan than ever before. And the Prince of Wales is responsible for the fact. Wherever he has gone during his tour of India and the Far East, he has made known the fact tactfully, but no less certainly, that he was not only a

A Good Example

representative of the English crown and the English people, but a member of the English Church. He has regarded attendance at Christian services as a public duty no less than as a personal privilege. He has visited mission stations, and in many other ways has allied himself with the people of the East who are seeking to serve the great Oriental nations. It happened that the stay of the Prince of Wales in Japan included Holy Week and Easter. The Japanese court was requested to make no plans for the Prince's entertainment on Good Friday or Easter Day on the ground that on those days especially he must give precedence to the claims of Christian duty. The press of Japan made known the Prince's request and all over Japan there have appeared in the newspapers explanations with regard to the meaning of Good Friday and Easter. While in Tokyo on these days the Prince naturally attended services in the English Church in Shiba. When later he spent the Sunday in Kyoto he attended service in our Saint Mary's. Bishop Tucker was the preacher. In the course of the sermon he emphasized the essential unity of Christendom as illustrated by this particular service held in a diocese of the American Church, in honor of guests who were members of the Church of England and in a building used by a congregation of the Holy Catholic Church in Japan. At the close of the service the Prince requested that the Reverend T. Takamatsu, rector of Saint Mary's, and the other Japanese clergy should be presented to him. All honor to the young Prince, as a worthy representative of the British Empire and member of England's Church.

MARCHING and fighting armies in China did not prevent the holding of the great National Christian Conference in Shanghai. May second to the eleventh were indeed memorable days. "They will constitute," it has been said, "a landmark in the history of Christianity in the Orient."

A Landmark in China's History

Bishop Graves of Shanghai served as the chairman of the committee of arrangements. The success of the conference is another evidence of his great constructive abilities. Eleven hundred representatives of the Christian forces, fully half of them Chinese, met in Shanghai under the guidance of a Chinese chairman. Every word that was spoken was either in Chinese or was translated into Chinese. The members of the conference represented nearly 400,000 Christian communicants, or a Christian community of at least one million. The growth of the past two decades has been phenomenal. If Robert Morrison or William Jones Boone, each of whom toiled for nearly ten years before having the privilege of baptizing a single Chinese convert to the Faith, could have sat in that National Conference how his eyes would have opened and how his heart would have thanked God.

The thought of the Conference centered around the report of five commissions which have been studying the Christian enterprise in China for the past three years. Bishop Roots was chairman of the commission that considered *The Present State of Christianity in China*. Its data and conclusions are embodied in an encyclopaedic volume, invaluable to every missionary administrator. Most significant of all was the report of the commission, composed entirely of Chinese, on *The Message of the Church*. It is a vital, human document. It deals

The Progress of the Kingdom

not with dogma but with Christian experience. It tells of China's need of Christ and the power of Christ to change men's lives and the society in which they live. The Conference elected a National Christian Council of one hundred members chosen as representatives of the different communions. Bishop Roots and Dr. Pott, president of Saint John's University, are the two American members representing the Anglican Communion. The other eight are either English or Chinese. A full report of the conference will appear in *THE SPIRIT OF MISSIONS* for August. Thus while violence seemed to reign in northern and central China men in Shanghai were planning to promote the peace of God that passes understanding. "The Lord is King, be the people never so impatient."

ONCE again Pennsylvania has stepped into the breach. Plans for the Bishop Rowe Foundation have not been going well. The hopes of those who so thoughtfully and wisely initiated the movement have not been realized. Of the \$100,000, about one-half has been given. The Church that can produce and commission a Bishop Rowe can certainly honor his twenty-five years of service in a worthy way. The Foundation is to be a perpetual trust held by the Domestic and Foreign Missionary Society. During Bishop Rowe's lifetime the income is to be paid to him to help him meet some of the emergencies that constantly arise in Alaska. When he ceases to be bishop, the trust is to be administered by the Society and will help to maintain the Alaskan work.

In order that there may be no further delay and that the Foundation may be complete when the General Convention meets, some Pennsylvania Churchwomen have accepted an appointment from Bishop Nichols to serve as an Auxiliary of the National Committee. Pennsylvania enterprise and Pennsylvania persistence in well-doing will go a long way to accomplish the desired end. But the rest of us will not stand aside and let Pennsylvania do it. This is the time for everyone to take a hand. One dollar may seem a very small part of \$100,000, but it helps. Ten dollars may seem to be but a trifle as compared with what Bishop Rowe has done for humanity in Alaska these past twenty-five years, but it helps. One hundred, one thousand, five thousand, may be possible gifts for some. Let them be given no less than the smaller gifts.

Page 472 will explain where and how gifts should be sent. "Everybody lending a hand for the Bishop Rowe Foundation!" Shall that be the programme for July?

ONCE again the Yukon River has played havoc with our mission property at Fort Yukon. A wireless message from Dr. Grafton Burke sent out on June ninth says that the break-up of the ice this year has been accompanied by great destruction. Huge ice masses borne on the rushing river have been hurled against the north bank. Immense sections have been cut away. Saint Stephen's Church, originally built about four hundred feet back from the river's edge, is now in danger of going into the river and must be torn down and rebuilt further back. Saint Stephen's is the church so intimately associated with Archdeacon Stuck and his helpful ministry at Fort Yukon. It is the home of a large, enthusiastic and generous Indian congregation. Bishop Rowe has authorized Dr. Burke to make the facts known to friends of Alaska in this country. No exact estimate of the probable cost of repairing the damage has been made, but it is probable that \$5,000 will be necessary for the purpose.

The Progress of the Kingdom

There is but one thing to do and that is authorize Dr. Burke to save the Church. The wireless message has been sent in the confidence that friends of Alaska and of Bishop Rowe will, as so often in the past, rise to meet an emergency. Dr. John W. Wood, Secretary of the Department of Missions, 281 Fourth Avenue, New York, N. Y., will gladly supply information.

NEARLY fifty years ago Bishop Williams of Japan established a new mission in the city of Tokyo not far from the great Asakusa Temple. Through many vicissitudes, through bright days and dark, difficulties and sometimes even danger, the work was carried on, year by year winning its way to the confidence of the people and claiming the loyalty of an increasing number. Last month the third church used by the congregation was completed. It is larger and better equipped than any of its predecessors. With this new home the congregation enters upon a new period of prosperity and of larger influence in the important section of the great capital in which the parish is located. Land, church and parish house have cost \$25,000. Of this nearly one-half has been provided locally. The work begun as a feeble outpost has grown into a self-supporting congregation, a congregation moreover that not only provides for its own needs and for the extension of the Church's work through the Japanese Board of Missions, but also lends a hand year by year to the work of the Church in the United States, through its thankofferings made in recognition of help given in the earlier days. With its Japanese rector, its vestry, its Sunday school, its Woman's Auxiliary and guilds of various kinds, Saint John's supplies another striking illustration of the fulfillment of the missionary purpose. A new center of Christian life and influence has been created. Saint John's, once a small hesitating group of people seeking truth, has grown into the well-knit Christian congregation propagating the truth.

A CAREER of great promise has been brought to an untimely end through the premature death of the Reverend William Hoke Ramsaur. Though three years more than cover the period of his service in Liberia, the influence of his fine and devoted character was deeply impressed upon Liberian life. From his student days the missionary passion had shaped all his plans and hopes. Had he chosen his own sphere of work he would have gone to some exclusively Mohammedan land. He longed to tackle the hardest tasks. As this Church has no work in a Mohammedan country Hoke Ramsaur set aside his preference and his hope and accepted the Church's commission to one of our hardest fields. How rapidly he adapted himself to the new life and entered into an understanding of the needs of Liberia is evidenced to all who read his remarkable article on *The Call of a Great Opportunity*, in the September, 1920, SPIRIT OF MISSIONS. Having given himself to a great task he had made his own the words of Henry Martyn: "Now let me burn out for God." May God give His Church more such brave souls!

The death of both Mr. and Mrs. Ramsaur within the first six months of 1922 re-emphasizes the importance of a resident physician at Cape Mount. In fact, a resident physician for the north end of our Liberian mission is absolutely essential if the plans for development are to be carried out. We dare not greatly increase our American staff without proper safeguards for health and life. The Department of Missions earnestly hopes that a qualified physician will be found for this essential service.



SANCTUARY OF MISSIONS

LORD, while for all mankind
 we pray,
 Of every clime and coast,
 O hear us for our native land,
 The land we love the most.

Unite us in the sacred love
 Of knowledge, truth and Thee,
 And let our hills and valleys shout
 The songs of liberty.

Lord of the nations, thus to Thee
 Our country we commend;
 Be Thou her refuge and her trust,
 Her everlasting friend. *Amen.*
 —*John R. Wreford.*

THANKSGIVINGS

WE thank Thee—
 For Thy guiding hand in
 the years that are past, and for all
 those who have labored to estab-
 lish righteousness in our land.

For those pioneers who laid the
 foundation stones on which the
 Church might build in the great
 Northwest. (Page 425.)

For the growing number of par-
 ishes which are seeking out those
 to whom they may be neighbors in
 the truest sense of the word.
 (Page 433.)

That Thou hast permitted the
 people of Saint John's Church,
 Tokyo, to see the fruition of their
 hopes. (Page 435.)

For the re-opening of Indian
 work in Oklahoma. (Page 439.)

For the men and women who
 have gone to reinforce the work
 in the distant missions. (Page
 445.)

For the good work that is being
 done in Thy Name in The New
 World School, Porto Rico. (Page
 441.)

INTERCESSIONS

WE pray Thee—
 To guide and bless our
 country in the years to come.

To further the efforts of those
 who are endeavoring to provide
 adequate equipment for our great
 educational institutions in China.
 (Page 429.)

To bless the rector and people
 of Saint John's Church, Tokyo, in
 their establishment of a self-sup-
 porting parish. (Page 435.)

To grant an abundant measure
 of success to the devoted men and
 women of Saint Paul's Guild, Win-
 throp, Spokane. (Page 446.)

To enable the men and women
 who are working for the Bishop
 Rowe Foundation Fund to attain
 their goal. (Page 466.)

PRAYERS

ALmighty God, bless we
 pray Thee the efforts now
 being made to raise the Bishop
 Rowe Foundation Fund for the
 Mission Work in Alaska. Open
 the eyes of Thy servants every-
 where to the great need in that
 land, so that their hearts may be
 moved to compassion and by their
 gifts the hands of Thy servant,
 Peter Trimble Rowe, may be ef-
 fectively upheld, that he may turn
 many to righteousness, to the honor
 and glory of Thy Name, through
 Thy Blessed Son, Jesus Christ our
 Lord. *Amen.*

—*G. B. D.*

O LORD, our Heavenly Father,
 we pray Thee to send forth
 more labourers into Thy harvest,
 and to grant them Thy special
 grace for every need. Guard and
 guide the workers in the field, and
 draw us into closer fellowship with
 them. Dispose the hearts of all
 women everywhere to give gladly
 as Thou hast given to them. Ac-
 cept from grateful hearts our
 United Thank Offering of prayer
 and gifts and joyful service; and
 bless it to the coming of Thy
 Kingdom, through Jesus Christ our
 Lord. *Amen.*

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THE GIANTS OF THE OREGON FOREST



BISHOP SUMNER'S OFFICE IN PORTLAND, OREGON

THE COMING OF THE CHURCH TO THE BEAVER STATE

By John W. Lethaby

THE beaver, the wonderful animal that can build mighty dams and fell giants of the forest in a night, is the crest of the Hudson Bay Company, whose chaplain was the first to hold a church service on the Columbia river. By a singular coincidence, it was the Reverend Herman Beaver who, in 1836, bade the bugles ring out in the fort of Vancouver to call the hardy voyagers and trappers to this historic event. In the Beaver State of Oregon the first communion service was held under the green trees of Champoeg, some thirty miles south of Portland, in the year 1848. During the coming General Convention, when Oregon hangs out her banners of gold and

crimson and amethyst to welcome the visitor, what a splendid idea it would be to have a celebration of the Holy Communion before an open-air altar on that hallowed and notable ground! It has been suggested that a pilgrimage be made thither in order to mark this verdant spot as a shrine to the fine courage and dauntless hope of the early pioneers.

The Breakers of the Trail. On the walls of Bishop Sumner's office in Portland the visitor will see three remarkable pictures; three links in the golden chain that binds the Church together. On the right is that fine pioneer, Bishop Thomas Fielding Scott,



PARK DALE, OREGON, AT THE FOOT OF MOUNT HOOD

who came from Georgia in the year 1854 to look after Oregon, Washington and Idaho, a vast empire without one single mile of railroad. In the center is a striking portrait of that grand old missionary, Bishop Benjamin Wistar Morris, while on the left is the lamented Bishop Charles Scadding, who well and truly laid the foundation stones for the rising fabric of the Church on this Pacific slope. For thirteen years Bishop Scott broke the trail for the Church in Oregon. On foot, in boat and canoe, on unbroken ponies and on dusty stages he traveled to and fro across this immense territory and so blazed the roads that other men have built and along which the children yet to come shall march to new heights of spiritual happiness.

Laying the Foundations. Let us take ship with Bishop Morris at the little dock in Portland and sail down the Columbia until we reach the port of Astoria. From here that pioneer bishop rode far into the interior and in forest clearings gathered together a few chil-

dren and taught them the faith. Old-timers tell us of how the good bishop would come striding along through the evening gloom, sit down at the quiet fireside, and, like a father of his flock, take the children on his knees and tell them of the Good Shepherd. Little by little these groups of people formed into organized missions. A typical case is the mission of Saint James's, Coquille, where the good people gradually, with the help of the Board of Church Extension, purchased a lot and raised with their own hands a small temple in which to worship God. The children were brought to baptism and, later, for the laying on of the hands of the bishop. The unorganized missions, gaining strength year by year, were able to undertake heavier burdens and so become organized with the right to representation at Convention.

Such a wonderful work has been done at Medford, in southern Oregon, where the mission of Saint Mark has almost attained to the dignity of a parish. The visitor to Crater Lake will do well to stop off for a Sunday



SAINT MARK'S CHURCH, MEDFORD, OREGON

and visit this beautiful gem set in a garden full of color and perfume.

So, little by little, a chain of missions from Astoria in the north right down to the border of California in the south came into being. Under the wonderful leadership of Bishop Morris, Saint Helen's Hall for girls was founded in 1869 and, in 1870, the Bishop Scott Grammar School. Five years later the Good Samaritan Hospital was opened and to-day ranks among the finest institutions in the whole country. During the episcopate of Bishop Morris the number of communicants increased four times and the number of presbyters tripled itself.

The Rising Temple. On these solid foundations the Church has steadily built. As the poet wrote of Livingstone, "Marble may crumble; this is living stone", so we may write the epitaph of these heroic pioneers. Their monument lies in our midst, in the living stone composed of men and women and children brought into the

arms of the Redeemer by their faithful ministry.

The day of the buckboard wagon and the forest and mountain trails, the tedious journey of horse and mule—all these have vanished like the snows of yesteryear. The railroads have steadily penetrated into the heart of this great state and to-day the traveler can leave Portland after noon and watch the sun rise over Mt. Shasta the following morning. In 1891 the semi-centennial of the Church in Oregon was observed, and when Bishop Morris on the eve of Palm Sunday, 1906, entered into Paradise, at the age of eighty-six, the eye of the faithful could well mark the rising walls of the invisible temp'le of the Pacific.

In lonely farmhouse, in distant lumber camp, this remarkable man sowed the seed, knowing that he would never see the harvest.

Strengthening the Stakes. Bishop Charles Scadding was consecrated in June, 1906, and, by the action of the

The Coming of the Church to the Beaver State



ON THE GREAT COLUMBIA HIGHWAY

General Convention of 1907, Eastern Oregon became a missionary district, under Bishop Robert L. Paddock. Today the diocese of Oregon is made up of that part of the state lying between the summit of the Cascade Range and the Pacific Ocean, measuring over three hundred miles from north to south and one hundred and twenty miles in width, with an area of over thirty-six thousand square miles (practically the same as that of the state of Indiana). Bishop Scadding, during his work, was stricken with a severe cold in May, 1914, and fell asleep on the morning of the twenty-seventh, the same day as the Venerable Bede, before his eyes could behold the fruition of his plans and hopes.

We may well quote the last words of the great English saint to his pupils as the message that these three devoted servants of Christ would leave for our benefit,—“Have peace and divine charity ever amongst you and, when you are called upon to deliberate on your condition, see that you be unani-

mous in counsel; that concord be mutual between you and other servants of Christ.”

Bishop Walter Taylor Sumner was consecrated on the Feast of the Epiphany, 1915, and has since that day built up a constructive and far-reaching programme, the success of which will mean progress for Oregon during the next twenty years.

A few days ago we sat down in a little farmhouse in the shadow of the Cascade Range. The woman of the house complained bitterly that she had no light or power available like her sisters in the city. Opening the door we both stepped out to see a very remarkable sight. Within twenty yards of her kitchen stove a mountain torrent thundered and glistened in the morning sun. Presently her husband came up and we talked over the troubles of this isolated housekeeper. Sitting down with pencil and paper, in an hour we had worked out a scheme whereby, by simply damming a portion of this fall, a turbine would supply, at a moderate cost, all the heat and light and power that the farmer and his family required.

Here in Oregon we have a score of mighty torrents to-day flowing to waste. Schools, colleges, homes, churches, filled with the potential, dynamic power of young men and women which, if harnessed by the Church and diverted into spiritual channels, might serve not only to light this state of Oregon, but to carry the lamp of God into the distant darkness of Africa and the wildest jungles of the tropics.

So, with the General Convention that meets in September, the Church in Oregon will render thanks to Almighty God in a glad *Te Deum*, beseeching His grace that in the future we may have courage and faith and strength to set out on an upward and forward march, at the end of which we may hear the silver clarions of victory ring out, praising God “in the sound of the trumpet.”



THE HEAD OF THE PROCESSION

The senior president and vice president lead; Miss Graves is the third in line

A BIRD'S-EYE VIEW OF THE NEW SAINT MARY'S

Miss Lucy L. Graves has sent us the following delightful account of the breaking of ground for the new Saint Mary's Hall, Shanghai, written by one of the students—of course, a Chinese girl. We are sure that the voice of the bird which she personifies will reach “the United States, cheering this very cheer in the ears of those kind-hearted people” who have made the new Saint Mary's possible.

IT was a sunny morning, bright and clear, as I crept out from my warm nest and rested on one of the branches of a tree at Saint Mary's Hall. The girls and teachers were holding morning prayer. I could hear their voices singing so I flew down and sat on the window sill to listen to their hymn. As soon as prayers finished, a very young and dignified lady, who was probably a principal of this school, stood up on the platform announcing as follows:

“There will be no lessons this afternoon for we are going to celebrate the Breaking of Ground for our new Saint Mary's. The programme is going to be posted on the notice board

and you are asked to come here to have a short service just at half-past one.” It certainly gave me a great surprise after hearing that. “Are they going to have a new school built soon and leave this old building and me alone here?” I asked myself hesitatingly. I intended to see what they were going to do this afternoon that I might plan for myself, too, if possible.

I hurried to my nest and ate my breakfast quickly. Being a bird, as free as I am, I used to fly from trees to trees, bushes to bushes within this big compound of Saint Mary's and amuse myself tremendously. This morning I did not fly away far, as I was afraid of being unable to find

A Bird's-eye View of the New Saint Mary's



THE CHINESE FLAG IN THE PROCESSION
The small spades worn by the girls are souvenirs

them. When the clock struck twelve, the students were all rushing out from their class rooms talking and shouting joyfully, being free from lessons the whole afternoon.

It was about a quarter-past one; all the students and guests, some I knew and some I had never seen before, rushed in the Assembly Hall, waiting for some one. I still sat on this window sill to see the things going on. Suddenly some girls whispered "hush, hush," and some girls softly said, "See, Dean Nichols is coming." I raised my eyes quickly to see who was that man who put on the clergy costume, long and thin, stepping up to the platform. I instantly knew that he was a grand professor by looking at his hat. The Hall was now silent and hushed and the number of the hymn was announced. They sang it with high spirits and grateful hearts. A few verses of the Bible and prayers were read and said in the service. Now within a few minutes, the Hall was

empty and I flew quickly to the front of St. Mary's, clenching on one of the branches to see what was going to be done. As soon as they formed procession, they began marching out of the gate, having the boy scouts and seniors of Saint John's, who were so proud of being invited, in the front of the procession, and foreign teachers walking by their sides. It was really a very pretty sight with flags of different colors waving and blowing in the air and the girls walking straightly in a long line. On the way, there were many kodak pictures taken and I wished so much that I could be taken in, too, but it was impossible for I was flying either too high or too far ahead.

I was too excited so I forgot the length of the journey but it seemed in a very short time we all reached the gate which was made of fence. The fire crackers' "ping-pong" sounded loudly and cheerfully. Most of the girls were afraid to proceed, but I, being able to fly so fast, was not afraid of it at all. However, they were all within the fence where the New Saint Mary's is going to be built. "Isn't it grand to have Saint Mary's built with-



SAINT MARY'S FLAG
The motto is "Wisdom and Righteousness"



THE PROCESSION ALMOST THERE

in such a big compound?" cried one of the girls proudly. I heard many people shouting like that but I could hardly distinguish what they were talking to each other. The procession still continued following Dean Ely (I heard one of the teachers call him) who took a paper trumpet, talking through it to all the people, owing to the bigness of the place. He also pointed out locations of the new buildings to them. I was quite disappointed as there was no resting place for me. I rested myself on the roof of a hut where the builders lived in, so I could not hear very clear what they were saying and shouting about. In an instant I heard a whistle signal giving for quiet and I flew to see what was the matter. Well, they were praying and thanking God by a few minutes' silence. Finishing their prayer, a lady (Miss L. Graves, I suppose) came forth taking a spade and digging the ground strenuously and the presidents of each class did in the same way. Many people were laughing and clapping hands but

I did not understand what caused their laughters and noisy sounds. I think it was because they were joyful.

Now they marched on a little and stood around to form a circle where a Doxology was thankfully sung, led by the Dean Nichols. Suddenly, something made me jump up and feel joyful, for some girls were planting trees, preparing for my nest in the future! I could not express my thankful heart at this very moment. Were I a human being, I would have a celebration on this very day to express my gratitude and joy having such a grand place for my sweet home. Nevertheless, I was as grateful and thankful as those girls toward those who generously shared their money for the benefit of those girls in China. I saw the branches which were so fresh, yet weak and small, nodding and welcoming me as their landowner. I wished so much, at that moment, that I could fly there and rest upon them, but I was shy having so big a crowd around my trees.



ON THE GROUNDS

Miss Lucy L. Graves turning the first spadeful of earth for the new Saint Mary's

The songs which are my greatest favorites were joyfully sung by these lovely girls. They cheered each other and I thought they were cheering the Americans who have given money for the new school. I believed they cheered: "We cheer for Americans, we cheer for Americans, and because they are so fine! We cheer them all the time, we cheer, cheer, cheer, the Americans. Rah! Rah! Rah! The Americans!" It was fine and I was sorry for them, because this grand cheer had not reached the ears of those who would, doubtless, love to hear very much. Had I a very big voice, I would fly to the United States cheering this very cheer in the ears of those kind-hearted people.

When I was thinking and dreaming I saw they were all starting for school, so I followed them, returning to my nest. As I was on the way I heard a foreign teacher saying, "Is it not a pity that we have not enough money to build a chapel, a music hall and an infirmary in our new ground?" Yes, it is really too bad for we need these three buildings most in our spiritual, moral, and physical strength. "If it was before the Great War, it would be quite enough to have these three build-

ings built, but now we have to get some more money," answered one of the ladies walking beside her. I was shocked in hearing this conversation but I heard the other one ask, "Is it true that Bishop Graves is going to America soon that he may get more money for these three buildings?" "I heard about it but I am not sure." "The Americans are always willing to give money for charity," echoed one of the ladies doubtfully. Now I was wondering that why should those Americans be so kind and generous toward the Chinese girls and willing to give million and million dollars only for the hundreds of girls here? As I was flying slowly and thoughtfully I heard some girls asking and wondering about the same question what I had just been thinking very hard. Being so excited and exhausted I forgot that we were already within Saint Mary's compound.

The last conversation caught in my ear was, "How grand Saint Mary's would be in the future if the three buildings stood highly and proudly within this new ground!" I softly said to them, "Good ladies, don't worry too much, go and rest, the grand time will come!"



THE KINDERGARTEN FOR THE LITTLE "NEIGHBORS"

NEIGHBORS

By the Reverend Robert Bell

OLD Swede's Church, Wilmington, Delaware, is one of the oldest churches in the country and yet is one of the most active and keenly alive to her duties and responsibilities to the community. In other words, she is a good neighbor.

During the past five years there has been a steady movement of our American families to other parts of the city and into their place have come the Poles and the Jews. The question very naturally arises, "What are we to do under such circumstances?" Shall we continue in the old paths, and ignore the fact that we have new neighbors? In thinking over our problems we discerned that we need not change our ways or our habits, so long as they are good ways and good habits. We simply made up our minds to be good neighbors, good Americans, who

possess the universal language of the heart backed by intelligent common sense, and thus we cultivate the friendly attitude of being true neighbors.

We went to the Polish priest and informed him that we were his neighbors, and that our chief desire was to be good neighbors, and serve the community as best we could; that he was capable of attending to the spiritual welfare of his people, and that we would not in any way proselyte his flock. The good priest is not only popular with his people, but he has shown himself in every way friendly to the vicar of Old Swede's.

Now what is this old church doing? It has a kindergarten, the majority of whom are Polish children who take the free kindergarten course, after which they enter the parochial and public schools for the larger training.



"NEIGHBORS" WHO ARE CANDIDATES FOR THE GIRLS' FRIENDLY SOCIETY

Two Polish boys were playing in front of the vicarage one day, when one called the other, "Oh you Russian Devil!" The reply came quick and fast, "I ain't, my folks are, but I ain't, I'm American!" and he began singing *My Country 'Tis of Thee*. This boy graduated from kindergarten two years ago.

Then we have our candidates' class of the Girls' Friendly numbering one hundred and seven, eighty per cent. of whom are Polish girls. These girls are instructed weekly on being friendly and are taught the art of the needle as well as how to play games. At the head of this department we have a most faithful and devoted volunteer worker who has a genius for managing children.

Then we have a branch of the Girls' Friendly into which the Polish girls are beginning to come. We admitted two last week. The father of one of the girls came to borrow a ladder, and while conversing with him he remarked that our Church was very much like his—the Russian Orthodox.

Also we have Troop No. 2, Boy Scouts, which is directed by one of the most devoted of men who has now entered his eleventh year of service as scoutmaster of the troop. Many of the boys under him have become leading citizens. One of our Polish boys

became court interpreter during the World War and is still doing useful work.

What is the result of all this work? We have made real friends with our neighbors. And it has all come about without any friction with our own people. We have in our Sunday School twelve Polish children who take their places beside the American children and are on friendly terms with them. We have discovered that there is no end to what the Church can do in this work if She will apply Her intelligence and sound common sense to the promptings of the heart.

What the world needs today more than anything else is interested friends, the friends who truly and really care.

So we are striving to be friends with these other sheep who are some day to be part of our great American family. It means so much this human friendly touch. To have people trust you, to meet and greet them with a smile and then to have their friendly response, is really worth while.

This is the kind of work we are doing at Old Swede's besides taking care of our own people. This is the work that is heartily approved by Bishop Cook and is generously supported by the rector and people of Trinity Church. It is the kind of work that could be done anywhere.



LAYING THE CORNER STONE OF SAINT JOHN'S CHURCH, TOKYO
—THE CLERGY

Mr. Daito stands in front, reading. Bishop McKim is behind him a little to the left

AT LAST!

By the Reverend P. C. Daito

I FEEL it my pleasant duty and privilege to write and tell all the friends in America, who so long helped our cause by their prayers and works, something of the progress of Saint John's Church, Tokyo.

You remember it was ten years ago, in 1912-13, that I visited America and laid before you the need of a new church lot and building. We estimated then the cost at fifteen thousand dollars, but before we got the fund the war affected the cost of things and the amount required became so much greater that we were obliged to wait several years.

On the other hand, the business world became very prosperous, and as a result of it the low, shabby houses

near us were pulled down and instead of them big and handsome buildings were built. The low, half-rotten, unseemly church, with only seventy seats, came to appear as a most undignified witness of the great Christian Church in the haughty eyes of the world. At least, in it, on account of the growing, busy, hustling condition of the neighborhood, quiet worship became impossible. It was felt that we were losing the chance of growth. We bitterly felt so; so, although in despair, we continued to pray and to work to have a larger, more dignified, quiet place of worship. Most of us were poor, but it was touching that all of us continued to lay aside mites for bricks and tiles. Some old persons longed to



LAYING THE CORNER STONE OF SAINT JOHN'S CHURCH, TOKYO
—THE CONGREGATION

"The enthusiastic, overjoyed people of Saint John's"

have the privilege of worshiping only once in the new building before they should depart to the next world, but alas, how many have passed away without enjoying this privilege!

But at last the time has come. By the generous help of the Board of Missions and many churches and friends in America, as well as the self-denial of our own people, we have acquired a fund sufficient—twenty-five thousand dollars—to start building.

We had acquired a well-situated lot at a cost of six thousand—this being outside of the above-mentioned sum, mostly given by friends in America—and the work was actually started in December, 1921. On March twenty-sixth of this year the cornerstone was laid by Bishop McKim at a solemn service attended by many clergy and the enthusiastic, overjoyed people of Saint John's Church. It was a happy day, for on that day they witnessed the Lord's abundant response to our untiring prayers and endeavor. It was

also a day of gratitude, for we could not forget the generosity of many friends who, by the guidance of the Holy Spirit, had brought this about.

So the work is going on, and we are looking forward to the completion of the church at the end of June. This will be an epoch in the history of Saint John's, because it means the establishing of a permanent seat for this self-supporting, independent church.

The new church will seat two hundred at first, and in time of need three hundred, and in connection with it will be a parish house and rectory. Altogether the cost will be twenty-five thousand dollars. Of this amount, six thousand and five hundred was obtained by selling the old church building, three thousand and five hundred came from our own people, and fifteen thousand came from the United States.

Saint John's Church was started forty-five years ago—in 1878—by Bishop Williams, the saintly pioneer bishop in Japan, as a preaching place

At Last!

in connection with Trinity Church, Fukagawa. In 1890 the present small brick church—then attractive in the midst of the surrounding frame houses—was built, and the preaching place became Saint John's Church. The Reverend Barnabas K. Seita, one of the most gentle and sympathetic priests who ever lived in Japan, was the rector for fourteen years and died leaving the church, though small, in a most prosperous condition. Then I, an inexperienced young minister, succeeded him and have served until the present moment.

My work in these seventeen years has been, I feel, simply a succession of failures. But in spite of them it was the Almighty's will that Saint John's should grow. It has grown so as to have now a membership of one hundred and forty actual communicants. The American Church by her missionaries sowed the seed of the Gospel, cultivated the ground, took care of the tree, and spent her manpower and means for long years to bring forth the present fruit, that is, an independent church. Though weak,

for many years we earnestly wished to be self-supporting; our desire became strong during the last several years, and at last, thank God, with amazing zeal and self-denial, we started self-support on February fifth, 1921, and have entered into our second year with greater hope and joy. The regular offerings during the last five years have increased from *yen* 804 in 1918 to *yen* 2,753 in 1921. The estimates for this year, *yen* 3,735, voted unanimously at the annual meeting of the congregation in January seemed wonderful.

Our church is now entirely self-supporting. So you see the appeal for the church building was our last appeal to you and we know it was generously responded to. With our new building, we shall have a stronghold for greater activities, and our growth hereafter will be doubly quicker, and by the blessing of the Almighty Father we shall cause the Light of the Lord to shine forth in the darkness of Tokyo, and help others as we were helped for so long by the generous American Mother Church.



SAINT JOHN'S CHURCH, TOKYO, AS IT WILL APPEAR WHEN COMPLETED



THE HOPE OF THE RACE
Some of the Indians who gathered for the Oklahoma Convocation



THE CHAPEL IN THE WOODS

In this beautiful spot the outdoor services were held. The little altar with its cross can just be seen in the center of the picture

AN INDIAN CONVOCATION IN OKLAHOMA

AT Whirlwind Mission, Oklahoma, an Indian Convocation opened under the direction of Bishop Thurston on Friday, May fifth. Since early in February our missionary to the Indians, Miss Harriette Johnson, had been preparing, by personal visits and correspondence, for such a gathering.

The convocation covered four days. Accommodations were arranged for Bishop and Mrs. Thurston and the other guests in the farmhouse of the mission, the services, of course, being held in the chapel. On Sunday morning some fifty partook of Holy Communion and later five persons were confirmed. Bishop Thurston presented to each Indian who has been confirmed in Oklahoma a simple little cross following the design of those given by Bishop Hare in South Dakota. The service of conferring the crosses was

held on Sunday afternoon and was exceedingly impressive. Some forty-five crosses were presented at this time.

Twilight services were held every evening just at dusk, at which the singing of the Indians was a most interesting and helpful feature. The band of the Concho Indian school gave a concert on Saturday afternoon. The boys were accompanied by the agent of the Cheyenne and Arapahoe reservation and by the superintendent of the school. The clergy in attendance, in addition to the bishop, were the Venerable Franklin Davis, archdeacon of Western Oklahoma, and the Reverend John A. Gardner of El Reno.

This resumption of Indian work in Oklahoma will, it is hoped, mean a great deal to our mission at Whirlwind. About five years ago the Indian Department at Washington closed our

An Indian Convocation in Oklahoma



AN INTERESTING GROUP

The little Indian girl who stands between Bishop and Mrs. Thurston is Daisy Thurston Sunmaker, named after Mrs. Thurston. Her mother stands behind her. The bishop baptized Daisy at the Convocation.

school here because we had no dormitories for the boys and girls in attendance. This lack of sleeping accommodations required the parents of the children to camp on the mission grounds and thus be away for many months each year from their allotments. The department felt that this absence of the Indians from their own land, and their consequent idleness while camping on our property, was bad for the morale of the Indian and so the school was temporarily closed.

It is hoped that more than one convocation can be held each year until the reopening of the school. This latter event, however, cannot take place until we can build dormitories to house the children. Most pathetic appeals have been made to the bishop to allow the children to attend the school, and we earnestly hope that we can open it in the near future. Meanwhile we are keeping track of and holding occasional services for all of our Indian friends in the western part of the state.



SAINT LUKE'S CHURCH, WHIRLWIND, OKLAHOMA

The indoor services of the Convocation were all held in this chapel. The tents of the Indians may be seen in the background



THE NEW WORLD SCHOOL, PORTO RICO
"Don Juan" (the Reverend John F. Droste) is at the handles of the plow

LEAVES FROM A TRAVELER'S NOTEBOOK

I. El Coto de Manati, Porto Rico

The Reverend Louis G. Wood, one of the field secretaries of the Nation-Wide Campaign, has recently returned from a tour of our missions in the West Indies. One of his most interesting experiences was a visit to the New World School in Porto Rico.

ON Sunday afternoon Bishop Colmore rode us out to El Coto de Manati, where the Reverend John F. Droste and his wife (Don Juan and Dona Maria) have been laboring for some years among the peon class. They have farm land there, approximately forty-five acres. They have been faithfully working in that section for a number of years, have built a nice little church and have just finished a most comfortable rectory that also has a room in it for the day-school teacher, also a dormitory for about a dozen boys that they have taken.

The New World School is situated here, just across the way from the church. It accommodates about thirty children, and is doing worth-while work under the direction of Miss Hewitt and her Spanish assistant. Their influence is only limited by the size of the building. They ought to have one twice the capacity, and they could fill it. The work they are doing is of untold benefit to the peon class, not only teaching them "the three R's," but farming, embroidery work, basketry and weaving. And the love of God prevails through it all. Instances of their earnestness



PREPARING THE GROUND FOR THE CROP



CLEARING AWAY THE BRUSH



THE NEW RECTORY AT EL COTO DE MANATI

and of God's blessing upon them are many.

Dona Maria showed me the little caps that the girls had made to wear to chapel services. I asked her to sell me one. She said she could not do so, as if she did the girl could not go to the service. I said, "Make another one." Miss Hewitt, the teacher, spoke up, "We can't, that's my last dust cloth!"

I preached to the people on Sunday night. The church was filled with a most attentive and earnest congregation, the men rising up in the audience and expressing their thanks for the work that was being done by the Department of Missions in sending them the Gospel. They said it was changing their lives.

I noticed in the chancel of the little church a Bishop's Chair, and commented on it to Dona Maria. She said: "Look at it. We made it. It is made out of the boards of boxes that

the five-gallon oil cans of the Standard Oil Company come in."

Dona Maria showed me a little girl's dress that had been made out of the cotton leaves of a scrap-book that some Sunday School had sent to this mission. It was pathetic—and yet glorious.

I saw a little boy who was brought in from the country some months ago who was desirous of giving something to the mite box for missions for Lent, and was eating only half a slice of bread every morning in order to save a half a cent that he might give it to the missionary box.

Leaving there the next morning I came away impressed, as never before, with the great evangelizing power of the grace of God when presented as our good missionaries are presenting it in El Coto, but one's heart ached to think of the great opportunity for service and so little in comparison being done.



THE REVEREND HENRY
H. CHAPMAN
Alaska
From Alaska



MIRIAM BANCROFT
Hankow
From New Hampshire



THE REVEREND LAWRENCE
W. FAUCETT
Shanghai
From Tennessee



HAZEL ESTHER KUYERS
Hankow
From Western Michigan



THE REVEREND FREDERIC
W. GOODMAN
Alaska
From New York



FLORENCE CATHERINE
HAYS
Shanghai
From Milwaukee



MRS. OLIVE R. C.
CHISHOLM
Shanghai
From Massachusetts



THE REVEREND BURDETTE
LANDSDOWNE
Alaska
From Rhode Island



JESSIE ELIZABETH HARRIS
Porto Rico
From Maryland

RECRUITS FOR THE FIELD

OF the nine recruits whom we present to our readers this month, three have gone to Alaska, two to Hankow, one to Porto Rico and three to Shanghai.

Alaska: The Reverend Henry H. Chapman is the son of the Reverend John W. Chapman, D. D., of Anvik, Alaska. Mr. Chapman was born at Anvik and spent his boyhood there. Coming to the States to finish his education, he graduated from Middlebury College, Vermont, in 1918 and took his degree at the General Theological Seminary in 1921. Mr. Chapman goes to Anvik to take his father's place while the latter comes out on furlough this summer.

The Reverend Frederic W. Goodman, who is connected with Trinity Parish, New York, has again come to the assistance of the Alaskan mission, Dr. Stetson having released him for that purpose. On June fifteenth Mr. Goodman left New York to relieve the Reverend W. E. Thomas at Point Hope for a year. Eleven years ago he spent eighteen months at this remote mission in order that the late Reverend A. R. Hoare might have a furlough.

The Reverend Burdette Landsdowne is a native of Minnesota and a graduate of Northwestern University. He received his theological education at the Episcopal Theological Seminary. Mr. Landsdowne has served in Southern Ohio and Massachusetts. At the time he volunteered he was in charge of Saint Thomas's Church, Providence, Rhode Island.

Hankow: Two nurses have gone to this district. Miss Miriam Bancroft comes from New Hampshire. She has had experience in various hospitals and served as county nurse for the New Hampshire Tuberculosis Association

for a year and a half. Miss Bancroft goes out under the United Thank Offering.

Miss Hazel E. Kuyers is a member of Grace Parish, Grand Rapids, Michigan. She served in army camp work during the war and later was active in organizing and supervising public health work. Miss Kuyers will be attached to Saint Andrew's Church, Wuchang, as a social service nurse, assisting the Reverend F. J. Cotter.

Porto Rico: Miss Jessie E. Harris has gone to teach in Saint John's School, San Juan. She has been a student at several universities and has had training for Red Cross home service. Her experience has varied from private tutoring to department store teaching and summer work under the New York City Mission.

Shanghai: Mrs. Olive R. C. Chisholm is a graduate of the training school of the City Hospital, Martinsburg, West Virginia. She made a fine record as war nurse in France and has served in the Hospital for Women and Children in Newark, New Jersey.

With the growth of our educational work in China has come a corresponding increase in the types of service needed. Miss Florence C. Hays, a member of Grace parish, Madison, Wisconsin, goes out to be librarian of Saint John's University. She is capable not only of managing a library but of conducting a school in library work and training librarians.

The Reverend Lawrence W. Faucett is a native of Illinois who was educated at the University of Chattanooga and the University of the South, afterwards spending two years at Oxford University, England. At the present time Mr. Faucett is taking a post-graduate course at Oxford prior to sailing for China in August.

THE GOOD WORK OF A GUILD

By George J. Stewart

AT Winthrop, Okanogan County, Washington, forty-five miles from a railroad, Saint James's Church has recently been established, the culmination of a campaign of many years full of colorful incidents.

On July 11, 1912, a small group of workers formed Saint Paul's Guild at Winthrop. Their purpose was to raise money to found a church. In nine years their object was accomplished. The guild membership has always been small. There are even now only five communicants, but several Church folk and other citizens are faithful in attendance at services.

For some years, visiting ministers held services wherever they could. For a considerable length of time they were conducted in an abandoned saloon which still contained the bar. THE SPIRIT OF MISSIONS for November, 1921, contained an account of the services held in the "Old Duck Brand" saloon, as it was called. But as a result of the work of the Guild members and some financial assistance by Bishop Page, property is now owned that in a large measure fills the requirements of a church.

This property is locally known as "The Castle". It stands on a high hill, affording a pretty view of the river and surrounding country. It was built in 1897 by Guy Waring, founder of Winthrop. Many romantic and historical stories of interest have emanated from this little trading town of the picturesque Methow. Its widest fame followed the publication of *The Virginian* by Owen Wister, the popular novel being written at Winthrop and local gossip accredits its old residents as chief characters in the story.

It is probable that the author did a share of his work in the log cabin which is now a church, then the home of Guy Waring, the storekeeper of

whom Wister wrote much. The Castle is a long log house, consisting of four connected rooms. The south room is furnished and reserved for a sleeping apartment for visiting ministers. The two middle rooms, connected simply by an arch, are used by the guild. The north room, sixteen by twenty-four feet (the good old fashioned kitchen, as Mr. Waring called it) the bishop has transformed into a church. Bishop and Mrs. Page sometime ago spent a week's vacation in hard work converting the property to its present use. Thus under a single roof are combined quarters to meet the religious and social needs of the church, and The Castle has become a place of even greater prominence than heretofore in the activities of Winthrop.

Services are held regularly in the new edifice by Reverend Herman R. Page of Okanogan, the son of the bishop. There now remain few parishes where services are held under such strenuous difficulties as Mr. Page meets. Twice a month he holds regular morning services at both Omak and Okanogan, then hurries to Winthrop for a service in the late afternoon, and on the return trip stops at Brewster. This trip, triangular in traverse, is about one hundred and thirty miles in length. Leaving Okanogan, at an elevation of 800 feet, Mr. Page climbs a mountain road to a summit of 4,010 feet, and within a few miles drops down to an elevation of 1,600 at Winthrop. The return trip is made down the Methow Valley to Pateros and up the Okanogan Valley to Okanogan—a trip full of beauty. We hope some of the visitors to General Convention this fall will take time to visit the little church at Winthrop on their way.

OPPORTUNITIES AND NEEDS IN THE MISSION FIELD

Under this head THE SPIRIT OF MISSIONS would bring together from time to time those in the mission field who have needs of one kind or another and those at home who seek the opportunity to be of service. Where no address is given correspondence should be sent to The Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

A NUMBER of copies of the old Hymnal with music are needed by Saint Peter's Mission, Salt Lake City, Utah. If any readers of this column know of a church which has discontinued these and would like to see them put to good use, Saint Peter's would be very glad to hear from them. Address the Reverend Harry R. Pool, 539 North Second West Street, Salt Lake City, Utah.

DOES any country mission need a bell? It is a large hand bell, about ten inches in height, made of fine metal and has a loud, sweet tone. It has been in the family of the present owner for several generations and she wishes it to be used in some mission station.

THE wear and tear on our medical and dental apparatus at the Church General Hospital, Wuchang," says Bishop Roots, "is very great. I wonder whether physicians in the United States would be willing to consider the possibility of giving to us equipment that they have outgrown. This might especially be the case where either doctors or surgeons having supplies of this sort have died and their effects been put up for sale. They would probably produce a very small sum of money if sold but if given to the hospital would be a distinct addition to its equipment. Secondhand books and the like—anything at all modern—would be very valuable for the hospital library." The Secretary of the Department of Missions at 281 Fourth Avenue, New York, N. Y., will be glad to give additional particulars.

HOLY TRINITY MISSION, Glendale Springs, N. C., in the district of Asheville, is in need of a small, inexpensive Communion Set. This is a mission among mountain people who have no ready money but still do their trading in the primitive way of barter and exchange. The mission has existed for many years but has never had all that is needed for an orderly service. A chalice and paten and two glass cruets will answer very well.

“DON'T you know some good Churchman or woman at home who would like to send me out a portable typewriter, for my personal use?” writes the Reverend Lawrence B. Ridgely, S.T.D., of Nanking, China. Dr. Ridgely is acting Dean of the recently established Central Theological College of the Church in China. “I'm depending on a 'Remington Junior' which belongs to the Theological School, but it's too big to carry about, and besides that, now that we're moving to Nanking and having our enlarged faculty, I can't claim it all for my personal use—if at all!”

The Secretary of the Department of Missions is sure that there are friends in this country that would like to help out Dr. Ridgely. A card to the Department at 281 Fourth Avenue will bring all necessary information.

ALTAR hangings—especially violet and green—are needed badly in several small missions in the district of Spokane. The altars are about five feet long by two and a half deep by three and a half high. Archdeacon Severance, 1317 N. Madison Street, Spokane, Wash., will be glad to hear from any parishes which have such hangings to spare.

SOME years ago the Reverend S. D. Ferguson of Cape Palmas, Liberia, purchased a lantern with a few slides illustrating Biblical history. They have been used over and over again in giving illustrated talks on Sunday evenings and have done great good, but the collection is very limited. Cannot Mr. Ferguson's stock of slides be replenished? Doubtless there are churches and Sunday Schools where moving picture machines have made slides unnecessary. May it not be possible to get together a hundred or more good Biblical slides that would go on with the work of preaching the Gospel to the Liberians? The Executive Secretary of the Department of Missions, 281 Fourth Avenue, will be glad to supply further information.

NEWS AND NOTES

OUR cover this month shows little Daisy Thurston Sunmaker of Oklahoma and her grandfather. The account of the Indian Convocation at Whirlwind, in which Daisy appears again, will be found on page 439.

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THE REVEREND A. H. BEER of San Pedro de Macoris, Dominican Republic, asks us to express his gratitude to the many friends who have sent him picture cards for his radiopticon. He says "I have written to about fifty people already and am trying to say 'thank you' to many more, but I fear lest I may overlook some." Those who were so thoughtful as to send cards to Mr. Beer will be sorry to hear that he had to pay duty on them, in some cases in such amount as to be a serious embarrassment. This of course could not have been foreseen by the senders and Mr. Beer says that he is none the less grateful for the help given.

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SAIN'T PAUL'S Normal and Industrial School for Negro youth at Lawrenceville, Virginia, closed its thirty-fourth year in May. There were thirty-one graduates from the normal and high school departments. Archdeacon Russell, the principal, who had just returned from his trip to Africa, received a tremendous ovation. The commencement speaker was Dr. J. H. Dillard, president of the Jeanes and Slater Foundations. He referred especially to the splendid local feeling of confidence in the school and its principal on the part of the white people of the town.

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MRS. ARTHUR C. NORTON of Middleton Springs, Vermont, has a complete file of THE SPIRIT OF MISSIONS from 1900 to 1920, inclusive, which she would like to give to any library or society in need of a file.

SAIN'T THOMAS'S CHURCH, Philadelphia, is not only the mother church among our Negro parishes, but it was the first church of any denomination to be set up by colored people in this country. It was founded in 1794 by the Reverend Absalom Jones, the first Afro-American to be advanced to the priesthood. It is now desired to make this church a memorial to the first Negro priest of our Church. This project has Bishop Rhinelander's personal endorsement.

❖

SAIN'T LUKE'S HOSPITAL, Shanghai, reports for 1921 a local income of \$42,000 entirely apart from any appropriation from the Church in the United States. Of this income, \$20,000 was received in fees, and \$18,000 in contributions from Chinese and American friends, including a grant of \$3,500 from the Shanghai Municipal Council. Miscellaneous items yielded \$4,000.

The appropriation from the Church for salaries and to aid in running expenses amounted to \$13,870.

Saint Luke's Hospital began the year 1921 with \$90 balance in the bank and closed the year with a balance of \$150. During the year the hospital cared for nearly 3,000 in-patients and nearly 70,000 dispensary cases.

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A YEAR ago, the Reverend A. W. Halsey, D.D., one of the secretaries of the Presbyterian Board of Foreign Missions, died suddenly. Giving through the Foreign Board, the Presbyterian Church has just completed a fund of \$100,000 as a memorial to Dr. Halsey's life and work. Of this amount, \$25,000 is to be used to establish and equip a mission press in West Africa; \$50,000 will erect a building and equip a mission press in Beirut, Syria, and \$25,000 is to be used to build a school for boys in Mexico.

News and Notes

THE Liberian mission field has again suffered a severe loss in the death of the Reverend William Hoke Ramsaur, who survived his wife only four months. It will be remembered that soon after Mr. Ramsaur and his wife returned to their station in January after eight months' furlough, Mrs. Ramsaur died of pneumonia. When Bishop Overs left Monrovia in April Mr. Ramsaur was supposed to be convalescing from the same disease. The bishop had made arrangements for his removal to Monrovia so that he might sail for America as soon as he was strong enough. On May twenty-seventh a cable was received at the Church Missions House saying that Mr. Ramsaur would soon sail for home, followed in two days by another announcing his death.

Mr. Ramsaur was a member of a prominent North Carolina family and took his A. B. degree at the University of North Carolina, afterwards entering the Philadelphia Divinity School. From the beginning of his ministry his face was set toward the mission field, and while he was ready to go wherever he might be sent, the need for reinforcements against the growing menace of Islam in Africa appealed most strongly to him. He left for Liberia in 1919 and immediately began work among the Vey tribe, whose territory is adjacent to Cape Mount. The first article which he sent back to THE SPIRIT OF MISSIONS (*The Call of a Great Opportunity*, September, 1920) showed not only a statesmanlike breadth of vision, but an entire consecration to his task. In the course of it he said: "All up and down this coast there are weather-beaten stones which tell the story of an unlimited devotion, and convince one of the fact that this land has been hallowed as no other land by the sacrifices of the faithful. They died gladly and even eagerly, and if the price that is required today were the same as then, dare we not finish the work which they at such cost be-

gan?" No one who knew Mr. Ramsaur can doubt that without faltering he joined the great company of those who have given their lives for Africa.



THE Commission on Missions of the Province of New York and New Jersey, which met in New York on April twenty-eighth with Bishop A. S. Lloyd as chairman, adopted resolutions emphasizing the need for informing the people of the Church as to the work and the results accomplished. They advocated closer union between parishes in the same community for team work and showed the great opportunity for a demonstration by a proper support of the Church in Porto Rico, the one missionary district included in this province.



THE Church Advisory Committee to the Near East Relief is anxious to know how much our Church people have given and pledged for this object through all agencies since March first. The committee earnestly asks all our clergy to send at once, if possible, a postal card giving the amount sent from their parishes to the acting secretary, the Reverend Thomas Burgess, 281 Fourth Avenue, New York, N. Y.



A CONFERENCE recently held in Washington, D. C., brought together representatives of the Church Building organizations of twelve religious bodies for comparison of methods, means and accomplishments. It was disquieting to find that ten out of eleven organizations had funds of from one to eleven millions of dollars while our own American Church Building Fund is less than three-quarters of a million. There is much food for thought in the comparison. It is a fond hope that our Church will some day awaken to a realization of its opportunities and the need of such a fund even approximately adequate to the demands made upon it.

CONVENTION NOTES

WHEN General Convention in Detroit accepted the invitation given by Portland, Oregon, to hold its next meeting in that city, some fear was felt lest the distance from the populous centers of the East might result in a falling-off in attendance. Such fears seem at the present writing to have been quite unwarranted. Many Church people are making arrangements to take in the Convention as the climax of their summer vacations. The railroads are announcing special rates and one of the largest tourist agencies has sent out folders regarding several Convention tours.

A special Church train will leave New York on the last day of August, via the Baltimore & Ohio to Chicago, the Chicago & Northwestern to Omaha and the Union Pacific to Portland, where it will arrive on the afternoon of September fifth. The Convention opens on the morning of the sixth. This train may be boarded at

Newark, Philadelphia, Wilmington, Baltimore, Washington, Pittsburgh and points west.

Stop-overs have been arranged at several places, especially in our missionary districts. Opportunity will be given to attend service on Sunday in Saint Matthew's Cathedral at Laramie, Wyoming, and informal meetings have been arranged at Omaha, North Platte and Boise.

There will be no special charge for this special train. Round trip tickets for \$138.32 from New York and \$86 from Chicago will be accepted, with proportionate rates from other points.

Arrangements for this train have been made by an official committee of the Council, at 281 Fourth Avenue, New York, of which Lewis B. Franklin, treasurer and vice-president, is chairman. A detailed itinerary will be given later but as only a limited number can be accommodated on this train bookings should be made early.

SPEAKERS' BUREAU

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Miss Bessie B. Blacknall.
The Venerable F. B. Drane.
Miss Eleanor J. Ridgway.
Deaconess Gertrude Sterne.

CHINA

Miss Margaret H. Bailey.
Miss Venitia Cox.
The Reverend A. S. Cooper.

The Reverend A. A. Gilman, D.D.
Mrs. Gilman.

The Reverend A. S. Kean.
Mrs. Kean.

Mr. H. F. MacNair.

Mr. W. M. Porterfield.

Deaconess K. E. Scott.

The Reverend J. K. Shryock.

The Reverend Montgomery H. Throop.

Mr. John A. Wilson.

JAPAN

The Reverend W. J. Cuthbert.

Miss C. Gertrude Heywood.

The Reverend John C. McKim.

Miss M. D. Spencer.

LIBERIA

The Reverend F. B. Barnett.

MOUNTAIN WORK

Archdeacon Claiborne.

NEGRO WORK

Archdeacon Russell.

PHILIPPINE ISLANDS

Deaconess Anne Hargreaves.

Mrs. H. E. Studley.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

THE vacation season is the time when there should be the greatest demands on our Lending Library. It now contains more than 5,000 volumes covering the whole field of Church activities, and including (besides books of a distinctly missionary character) biographies, books on native life in foreign lands, books of travel and exploration, novels which throw light on certain fields—everything which will serve to show where, why, and how the Church is at work, and among what kinds of people.

The summer vacation might well be used, in part at least, for making ourselves acquainted with one such subject. I do not mean a lot of heavy reading; indeed much so-called "missionary" literature is very entertaining, and it is an easy matter to select combinations which would not unduly tax the summer intellect. For example, a delightful combination on Latin America would be Gray's *The New World* and W. H. Hudson's *The Purple Land*—a fascinating novel by one of the great masters of English style—or Tyau's *China Awakened*, with a graphic picture of Chinese life given in Miss Cochran's novel, *The Bells of the Blue Pagoda*; or *The Southern Highlander and His Homeland* (a Russell Sage Foundation publication), with any one of John Fox's novels; or Bishop Bratton's new study of the Negro—*Wanted Leaders*—with Stribling's much-discussed *Birthright*. I might go on indefinitely, but these samples indicate what I mean.

Among recent books added to the Library are the following:

Peking: A Social Survey—Gamble. *China Awakened*—Tyau. *The Foreign Relations of China*—Bau. *The Devel-*

opment of China—Latourette. *What Shall I Think of Japan?*—Gleason. *Asia at the Cross Roads*—Powell. *The Outlook for the Philippines*—Russell. *The Corner-stone of Philippine Independence*—Harrison. *Kashmir in Sunlight and Shade*—Biscoe. *America's Stake in the Far East*—Fahs. *A Social History of the American Negro*—Brawley. *On the Edge of the Primeval Forest*—Schweitzer. *The Soul of John Brown*—Graham. *Africa: Slave or Free. American Indian Life*—By various authors, edited by Elsie Crews Parsons.

In view of our coming study of Japan in 1923-24, renewed attention should be called to Dr. Sweet's admirable book, published by Macmillan in 1919—*New Life in the Oldest Empire*. Since we plan to use the interdenominational book, as the main text-book, possibly in a "Churchman's Edition", it is the more important to read Dr. Sweet's book. The latter is the most readable, succinct, and inclusive account of Japan and Christian Missions with which I am acquainted.

Among plays recently issued by the Department of Missions should be mentioned especially the reprint of Dr. Jefferys' *The Real Price* and *The Shuffling Coolie*. These two short and simple plays, now issued together, as they should be given, present the most dramatic appeal for medical missions which has ever come from the Department. With this I must mention Dr. Jefferys' stirring pamphlet, published by us some months ago, *Pen Sketches of Medical Missions in China*. Some critics may balk at the terrible realism of the illustrations, but if these serve to arouse one single person who "doesn't believe in foreign missions", they will have justified themselves.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

THE OPPORTUNITY OF THE SUMMER CONFERENCE

For Every Churchman a Foreign Born Friend

AS of old the coming of spring was the time when kings prepared for aggressive warfare, so now the coming of warm weather heralds the training for Militant Christianity at the summer conferences. Church workers throughout the country look forward eagerly to the great opportunity for intensive specialized preparation for the Church's Mission now afforded them in the training camps scattered across the country.

The greatest domestic problem is unquestionably that of Americanizing America. Native and foreign-born alike need to be spurred to higher idealism and more consistent effort in the building up of the national life. The Church's part, that of contributing the leaven of religion, is needed especially today.

Thirty-five million immigrants and their children especially need help in distinguishing the gold of civic righteousness from the dross of material prosperity in American life.

The Episcopal Church has about seventy-five churches especially called foreign-language churches. *Shall these seventy-five be our only points of contact with this vast thirty-five million?* The question is absurd. Every one of our five thousand parishes and missions has a part to play, for it is safe to say that there are not five per cent of our parishes which have not from a few to ninety per cent of their immediate neighbors among the immigrant groups.

If every parish is to be an active Americanizing agency, if "for every Churchman" there is to be "a foreign-

born friend," the laity as well as the clergy must learn the simple art of being friendly with their immigrant neighbors. Parochial leaders must be raised up, who will specialize in this work.

All the big summer conferences have special courses for the training of parochial leaders for this work among the foreign-born and their children—"foreign missions at home." Parochial delegates should be instructed to attend these courses in order to bring back to their parishes successful methods pursued. (*See page 433.*)

A WONDERFUL STORY

ON the first day of this year the Reverend Sisto J. Noce began work among Italians at Sharon and Farrell in the diocese of Erie. For three or four weeks he quietly made his way among the people, holding services in Italian and English. At the end of February the people at Saint Paul's, Farrell, asked that he take charge of the English-speaking congregation as well, which he consented to do. From the first Mr. Noce gathered his Italian people into instruction classes, with such good results that at Bishop Ward's visit on May twenty-first sixty-seven were confirmed and 185 received into the Church as having been confirmed previously. Including baptisms the total addition to the membership of the Church was 787. The story is a wonderful one. It is a question of leadership among the foreign-born, and the leadership must come from people of their own race.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

THE NATIONAL CONFERENCE OF DIOCESAN EDUCATIONAL LEADERS

By the Reverend Gabriel Farrell, Jr.

IT may seem a reflection on the gathering to say that the two most interesting things about the annual Conference of Diocesan Leaders in Religious Education held at Saint Timothy's Church, Chicago, May 30-June 1, were the whipsnapping of the chairman of the Committee on the Dispatch of Business and the reading of the minutes by the secretary. Yet all that were there, and there were representatives of eighty-five dioceses, ten from the central office and thirty visitors, will readily admit that that was so.

The conference assembled with twenty-one briefs previously prepared on as many subjects by as many people in as many different parts of the country. And each preparer of a brief thought that his brief should be considered first and be given at least half a day. The Reverend Charles B. Ackley was appointed chairman of the Committee on the Dispatch of Business and it is not frivolous to say that he was "some dispatcher!" Need one add more than that all briefs were acted upon and each one in its turn gave abundant food for thought and opportunity for long discussion.

And all this action with resolutions, substitutes, amendments, etc., etc., was accurately recorded by the Reverend John W. Suter, Jr., of Boston. Dr. Gardner stated that the curiosity incited by so many briefs was responsi-

ble for so large a gathering and for such faithful attendance at all sessions.

Be that as it may no one will question the assertion that the reason everyone was in his seat at the beginning of each session was to hear the reading of the minutes with their pithy summaries, their naïve statements, their humorous allusions, and at times their poetic rendering.

There was business, too. But it was made the happier for these facts and above all for the hospitable reception on the part of Saint Timothy's parish and its efficient and genial rector, the Reverend Cyrus M. Andrews, D.D. Absolutely nothing that could have contributed to the comfort and accommodation of the members of the conference was left undone, from the unprecedented facilities for multigraphing resolutions to the taxi cabs which took the members to the homes where they stayed.

In his opening address Dr. Gardner suggested that whereas the slogan for the conference last year was "Speed Up", the slogan for this year ought to be "Line Up", going on to point out that in this he did not mean so much uniformity as unity. He stated that there were two great enterprises before this conference: one, the training of leaders and two, the passing of the Christian faith to the next generation. He then went on to show how the



CONFERENCE OF DIOCESAN LEADERS IN RELIGIOUS EDUCATION, CHICAGO, MAY 30—JUNE 1.

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Christian Nurture Series is the result of the study of fourteen years, that over one hundred men and women prepared the texts and revised them after gathering the opinions of thousands, and that through Christian Nurture the Church is influencing the lives of a quarter of a million children.

Two items of interest at the conference which concerned organization were based on the report of the committee on Relations with the International Sunday School Council. This evoked considerable discussion. Dr. Bradner told of his part in the re-organization of this council and urged that the Church should register its readiness to coöperate. Mr. Chalmers of Toledo acknowledged that the Church had something to give, but stated that this was so because, since the Upper Room, we have held to the principle that the Church is to teach and the Bible to prove and that we should be careful about compromising that position. The matter was sent back to a committee which adopted new resolutions which were acceptable to all.

The second matter was based on the report of the committee on Provincial Organization. The chief point of contention arose over a method of making provincial integrity possible through adequate financing. The committee reported a plan providing for the division at each diocesan headquarters of Nation-Wide Campaign contributions into three budgets for diocese, province and general Church. It was found impossible to come to any satisfactory agreement, so the matter was referred to a committee to present to the Presiding Bishop and Council.

Of vital interest was the brief concerning the Young Peoples' Movement. Reports indicated that this movement is making strides in practically every diocese of the Church. The conference voted that the movement should be kept in harmony with the Church and that the activities be closely re-

lated to the life of the parish and of the diocese. It urged the formation of a national commission to take up the training of leaders and the interchange of ideas and also suggested the future appointment of a secretary to take charge of this work.

Closely related to this discussion was that on the Church School Service League, because many present wished to make the young peoples' societies the last cycle of the League. This was finally voted against. In presenting the present status of the League, Miss Withers stated that it is a programme and not an organization, though she maintains it may be a programme plus an organization. The first statement is a great relief to many who have been concerned over the progress of the League. It was voted that hereafter the League should develop its work as a programme for training the members of the Church School in Christian character through expression in service and not as an organization distinct from the Church School.

An illuminating account of the progress of weekday instruction and of the methods involved came out in the discussion of the brief on that subject. Reports showed that eighteen dioceses have weekday instruction and many others are eager to take it up. A new form of instruction was suggested in a report for reaching isolated families by instruction through the mails. During this part of the programme, the Reverend R. A. Hiltz of the General Board of Religious Education of the Church in Canada told of the wonderful organization of the department of the Church by post which reaches each week 17,000 boys and girls. The report suggested that our Church organize a department of this kind.

The small school came in for a great deal of consideration and though many cited cases showed that Christian Nurture can be adapted to the smallest school, there was considerable sentiment favoring a simple course of three

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years' instruction based on the Church catechism.

The conference was called by the Department of Religious Education and was the largest and most successful that has yet been held. For three days the members discussed educational matters and many points were made clear and matters of policy determined. At the opening session, the Reverend William E. Gardner, D.D., Executive Secretary of the Department of Religious Education was elected chairman, the Reverend C. S. Lewis of New Jersey, vice-chairman, and the Reverend John W. Suter, Jr., of the diocese of Massachusetts, secretary.

Toward the end of the session, an additional form of organization was

determined upon when a "Committee of the Field" made up of one representative from each province and two members at large was elected. To this committee many matters of uncompleted business were referred. Members elected were: The Reverend Malcolm Taylor, Boston; the Reverend Gabriel Farrell, Jr., Newark, N. J.; the Reverend F. G. Hill, Smyrna, Del.; the Reverend G. L. Tucker, Houma, La.; the Reverend G. P. T. Sargent, Grand Rapids, Mich.; the Reverend H. F. Kloman, Fargo, N. D.; the Reverend Benjamin M. Washburn, Kansas City, Mo.; the Reverend H. I. Oberholtzer, Tacoma, Wash.; the Reverend Victor Hoag, Salina, Kan., and the Reverend C. S. Lewis, Trenton, N. J.

MEETING OF THE NATIONAL STUDENT COUNCIL

THIRTY-EIGHT colleges sent representatives to the triennial meeting of the National Student Council of the Episcopal Church, Madison, Wisconsin, June 19-23. About seventy-five people convened, representing students, professors, clergymen in college communities and secretaries of the Presiding Bishop and Council.

For four years the National Student Council has been bringing the students of the Episcopal Church together for Church work, religious education and fellowship. Three meetings have been held prior to this one, but at the last in Chicago in 1920 it was voted to hold the meetings thereafter in the same year as the General Convention. At the first meeting there were reported two college Church societies which were ready to become "units" of the National Student Council. The second meeting showed sixteen, the third twenty-nine, and when this year's meeting acted upon the applications there were fifty-nine units of the Council.

The National Student Council is thoroughly democratic. It is the agency

through which the Presiding Bishop and Council carry out their wishes with regard to student work. But the students themselves largely determine the policies which are executed by the secretaries for student work in the Department of Religious Education. The National Student Council unifies the approach of the Church to the student and secures coöperation with the other religious agencies in the student field.

The meeting in Madison was characterized not only by the work which must be done by the Council, but also by the "forums" on topics vital to the youth of our Church today which followed the presentation of certain great themes each night.

The Conference was entertained by the Saint Francis Society of the University of Wisconsin and the business meetings were held in the attractive Saint Francis Club House.

In point of size and the fact that colleges from the entire nation were represented, this meeting was the finest and most representative gathering of students yet held by our Church.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

A NEGLECTED FORM OF SOCIAL SERVICE

By the Reverend Franklyn Cole Sherman

Rector Saint Paul's Church, Akron, Ohio

IT is evident that the American Church has not yet appreciated the work of the Lambeth Conference of 1920 on the subject of Spiritual Healing and has not yet seriously taken to heart its resolutions on that subject. Every word of the resolutions is worth careful consideration:

60. *The Conference reminds the Church that intimate communion with God has been the privilege and joy of the Saints in every age. This communion, realized in union with Christ through the Holy Spirit, influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease and death.*

61. *We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.*

62. *We declare our thankfulness for the devoted labours of those engaged in scientific research and for the progress made in medicine, surgery, nursing, hygiene and sanitation. Believing that all these means of healing and preventing disease and relieving suffering are gifts that come from God, we acknowledge our duty to use them faithfully for the welfare of mankind.*

63. *For the general guidance of the Church the Conference requests the Archbishop of Canterbury to appoint a com-*

mittee to consider and report as early as possible upon the use with prayer of the laying on of hands, of the unction of the sick and other spiritual means of healing, the findings of such a Committee to be reported forthwith to the authorities of the national, provincial and regional Churches of the Anglican Communion.

The resolution dealing with Christian Science is as follows:

59. *The Conference finds that while Christian Science fixes attention on the supremacy of spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) to the denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian Faith and the teaching of Scripture on atonement, penitence, forgiveness and fellowship in the sufferings of Christ.*

The fact that both Lambeth Conferences of 1908 and 1920 gave attention to this subject shows how widespread the interest is throughout the world. The bishops at Lambeth could not remain silent. The revival of mysticism everywhere, the intensive study of the healing miracles of Christ, the fresh emphasis upon the immanence of God, the development of the science of psychology, the challenge of Christian Science and the New Thought, has awakened a deep and intense interest in the subject of *Religion and Health*.

The Conference affirmed in unmistakable terms the fact of Spiritual Healing. "Intimate communion with

God influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease and death." Christ manifested that triumph both by being Himself free from sin and therefore from its consequence, sickness, and also by forgiving sin and healing disease in men whenever they had the faith that makes whole. He had power to heal and the faith of the sick permitted that power to be "released". The bishops declared that He still has that power and that it can be released through prayer and meditation. What has happened that this work is not being done in all dioceses and parishes? Has God changed His will concerning the sick? It is the Church that has changed! Christ can do no mighty works because of our unbelief. With an absurd theology and a bizarre philosophy, modern sects and "isms" are by their works bringing shame to the Church of Christ. They constitute a rebuke and a challenge to the Church which can no longer be disregarded.

The Conference not only affirmed the fact of Spiritual Healing, it also gave some definite guidance in regard to the practice. It indicated, as did the Conference of 1908, the method to be used. Just the time-honored method of prayer and meditation. There is nothing sensational about that, nothing new or queer. It is the message of mysticism over again. Intimate communion with God has been and is the privilege of His children. The daily practice of prayer and meditation will renew the corporate faith of the Church, manifest the fruits of the Spirit in our daily lives, and release the power of Christ to heal. The dangers from fanatics and extremists would be largely avoided if stress were always laid on the fact of our immediate contact with God and that the realization of that fact means healing. If we follow the bishops we will not use methods that give the impression that we are claim-

ing and using some magical power. We will bend all our efforts to developing the desire and the will to live in conscious communion with God "Who forgiveth all our iniquities and healeth all our diseases."

The Encyclical Letter of 1920 asserts that "there is much in Christian Science which ought to be found within the Church, where it would be supplemented by truths which in Christian Science are neglected. For instance, Church people receive, and must always receive, with all thankfulness, as from God, the help which medical skill and devotion can give." As long as we retain the truth of the Incarnation and see that matter is not hostile to spirit, or an illusion, but the sacrament of spirit and plastic to spirit, as Christ demonstrated, we will not be tempted to embrace the idealistic pantheism of Christian Science nor go to the extreme of denying that medical science can ever aid us in our work of Spiritual Healing. The bishops go on: "But on the other hand they (Church people) ought to take more account of the recent growth of knowledge about the power of spirit and mind over body. More than this, they ought to display an intenser faith in their Lord Himself as the source of all healing, bodily and spiritual, and to have bolder expectations of His willingness to respond to their prayers with gracious revelations of His power. They ought to offer far more numerous examples of that repose upon God which is the health of the soul, and secures, in ways which pass understanding, the health of the body. For all these things are the rightful heritage of those who abide in the Divine fellowship."

Resolution 61 urges "upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work." How can this resolution be made effective in the

American Church? Must not the beginning be made with the students in our theological seminaries? Has not the time come when no student should graduate from any of our seminaries without a thorough knowledge of both the religious and scientific aspects of Spiritual Healing?

And what can a diocese or missionary district do to further this work? Several suggestions might be made. It might be included in the work of the Departments of Social Service. Surely it is one of the highest forms of social service. Think of the vast, untold amount of suffering to-day due to sickness and premature deaths! In spite of all the progress of medical science, disease claims its thousands and tens of thousands of unhappy victims. Nor can medical science ever hope to destroy completely disease. That cannot be done until the human race stops sinning. The problem of human disease will not be solved until men come into complete harmony with themselves and with God "in whom they live and move and have their being." To relieve suffering, to heal the sick, is not that a form of social service which ought to be undertaken? Would not the Department of Social Service find this a fruitful field?

If it be argued in return that the Department of Social Service is already swamped with many tasks, I answer: Then let a separate Department of Religion and Health (or some such name) be formed in every diocese and

province and in the National Council! But why "departmentalize" such a study and work? Is there any more reason for that than for such a subject as Confirmation? It should be made a department because the work of Spiritual Healing, while an inherent part of the normal pastoral office of the Church, presents to-day great difficulties and raises many serious questions. The people of the Church need almost a total re-education along certain lines. Preconceptions which are a part of our racial consciousness must be reversed. A literature must be produced. Study and prayer groups should be organized in every parish and mission. Their work should be reported, collated, the results made available to all, and the work at least somewhat standardized. "Helpers of the sick" should be trained and their work supervised and kept under control by the Church. While the above lines of activity are now being undertaken by the American Guild of Health, it can not always be left to private initiative and organization. There is no more reason for "departmentalizing" Social Service or Religious Education, etc., than for making "Religion and Health" into a separate and equal Department of the Presiding Bishop and Council.

Will not a serious study of the Lambeth resolutions of 1920 lead to this conclusion? Can Spiritual Healing remain any longer a neglected part of the true pastoral work of the Church?

NEED OF STANDARDS IN CHURCH INSTITUTIONS

This article is part of a paper presented at the National Conference of Social Service at Wickford, Rhode Island, in June, by Dean Elliot White of Fond du Lac, chairman of a committee consisting of himself, the Reverend L. E. Sunderland and the Reverend Augustine Elmendorf.

MOST, if not all of our charitable institutions were started to meet some specific and immediate need. Accident or epidemic, revealing the lack of medical and surgical aid; the

discovery of respectable aged persons in extreme want; children left suddenly destitute, have stirred the pity of Churchmen and Churchwomen to establish institutions where they could be

cared for. Too often the founders have been content if the particular individuals whose misfortunes gave rise to the institution were provided for. Thus the institution has occupied its field rather than cultivated it; not meeting adequately the need and preventing others from meeting it. The necessity of plan and system has not always been appreciated. Permanent supporters have not been secured. Standards are needed to warn against these mistakes, and to show by comparison wherein an institution falls short and when it goes astray. Such standards may not be arbitrary and theoretical, but practical, the product of collective study and experience. In this our National Conference of Social Service Workers may usefully cooperate by way of suggestion and recommendation.

And it is entirely within the Church's right and power to make the adoption of standards a condition of being an accredited Church institution, entitled to the moral and financial support of our parishes. It seems logical that our incorporated charitable institutions should be as subject to the authority of the national Church and the diocese, as are our incorporated parishes.

The standards adopted should aim to insure three things:

1. Efficiency in the conduct of the institution's work.

2. Sound finance, including security of endowments, reasonably assured means of support and the businesslike administration of funds.

3. A real connection of the institution with our national Communion or with the diocese in which it is located.

The time is rapidly passing, if it has not already passed when the public in general and Churchmen in particular can tolerate slipshod management or be satisfied with anything short of the very best in the carrying out of charitable work. Whatever is done should be well done.

Financial soundness is vital. The disposition of all moneys, whether endowments or current contributions, must be above all suspicion. The state of an institutions's finances should at all times be immediately ascertainable.

The necessity of a real connection between the Church institution and the Church needs the more to be recognized because it is so apt to be overlooked. An institution is not really a Church institution, because Church people founded it, or are interested in it, or because it has taken on a Church name, or because it expects or would like to appeal to Church congregations for funds. What makes it a Church institution is the fact that it is the authorized and accredited agent of the Church to do her work in a particular field. In this case, the Church on the one hand must assume some measure of responsibility for it, and on the other exercise at least over its general policies some measure of control.

We would call your attention to the recent measures taken in New Jersey, looking to the systematic correlation of Church institutions with the Convention of the Diocese in which they are situated. In the Diocese of Newark a canon has been passed authorizing the Convention to incorporate or recognize certain institutions as diocesan; limiting to these the right to collect funds in parishes and missions; requiring the property of diocesan institutions to be vested in Boards under diocesan control; prohibiting the alienation of property without the consent of the Bishop and Standing Committee; providing for diocesan representation on the controlling board; and calling for a full annual report to the Convention. A Joint Committee of the Dioceses of Newark and New Jersey are preparing a bill for the legislature making the part of this canon relating to the alienation of property a State law. Is this not a suggestion for other dioceses?

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

DIOCESE OF MICHIGAN

*Report of the Bishop and Executive Council
May 17, 1922*

YOUR committee has received from various sources criticisms of the quotas, and has been assured that the parish budget must be reduced if the heavy Nation-Wide Campaign quota

is accepted and paid. The following significant comparative figures will, we believe, indicate clearly how successful in general the campaign has been and that such statements are erroneous.

	1919	1920	1921
Parochial Objects	\$395,939.77	\$572,703.73	\$521,281.26
Diocesan and General.....	68,367.71	176,157.54	197,398.90
	\$464,307.48	\$748,861.27	\$718,680.16

We give here three individual examples:

	1919	1920	1921
a. Parochial	\$27,688.20	\$ 48,850.45	\$ 66,797.30
Diocesan and General.....	6,714.69	63,761.20	40,243.21
	\$34,402.89	\$112,611.65	\$107,040.57
b. Parochial	\$4,808.29	\$12,754.14	\$10,732.04
Diocesan and General.....	1,825.90	4,441.51	5,535.77
	\$6,634.19	\$17,195.65	\$16,267.81
c. Parochial	\$638.90	\$1,438.53	\$1,634.73
Diocesan and General.....	118.88	331.97	315.83
	\$757.78	\$1,770.50	\$1,950.56

The total amount spent by the parishes and missions of the diocese upon themselves during 1920 was \$572,703.73. This amount with the Nation-Wide Campaign quota of \$368,403 aggregated \$941,106.73. It would require only an average of \$1.50 per week per family to raise this amount. We do not believe that an average of \$1.50 per week per family is an impossible standard to set up in the diocese of Michigan, particularly if by the educational programme recommended

hereafter the full strength and interest of the Church in Michigan can be mobilized.

It has been conservatively estimated that in 1920 not over 35% of the Churchmen and women of the diocese were actively interested in the Mission of the Church. We are convinced that to-day at least 50% are actively interested. To reach, educate and inspire the remaining 50% of our people is one of our largest and most important tasks. The burden of a few should

Department of the Nation-Wide Campaign

rest easily upon the shoulders of all.

It has been said that the Nation-Wide Campaign has been a failure. We believe this is a superficial view based only on the financial results, which, while showing materially increased giving, approximated only 50% of the total quota. The reports from the field to the committee and to the bishop indicate that the moral, spiritual and material results of the Campaign, direct and indirect, have been great and far-reaching. To summarize:

Confirmation classes have been larger than ever before; the attendance at church services has increased, particularly on the part of the men; a renewed interest has been manifest in parish and diocesan activities, again particularly among the men of the Church. This has been especially noticeable this spring in connection with the Round Table Conferences which had 300 Detroit men enrolled with an average attendance of 175. There has been new or reawakened interest in community responsibilities, social service classes have been organized, with especial emphasis on work for the foreign-born. The membership in the Brotherhoods and Sisterhoods of various Detroit parishes is large, and the interest being taken in institutional social service is very great.

Throughout the diocese in parishes and missions where the Nation-Wide Campaign was thoroughly undertaken, one finds unmistakable evidence of spiritual awakening or reawakening—the intangible results.

The tangible, material results are fully as evident. The increase in giving has made possible a large and wide development in the fields of Church Extension, Religious Education and Social Service.

In the diocesan mission field every station has been served more or less regularly, scarcity of men rather than lack of funds being responsible for vacant stations. And the Department of Missions has encountered a new

willingness on the part of congregations to increase stipends to at least the minimum established by the Convention. New work has been established at Long Lake, Kawkawlin and Roseville, and several stations which have long been closed are now open and having regular services. A thorough study of the problem of reaching the rural population has been made and a plan evolved whereby the services of the Church will be taken to those people, at least occasionally. The crying need to-day in so many of our small towns which are the centers of our rural population is parish or community houses thoroughly equipped.

The diocese now has a trained and efficient superintendent of Religious Education, who is at the service of any parish or mission which wants him. We have two Normal Training Schools for Church School teachers (in Detroit and Saginaw), and others are to be developed next fall. Under the supervision of Mr. Piper and the Department religious education has been greatly stimulated and advanced. And the Nation-Wide Campaign has furnished funds with which to do this most important work of the Church.

In the field of Social Service we have had Mr. Lever, Mr. Smith and Mrs. Page, who have developed a wonderful Christian social service in the institutions of Detroit and Wayne county. It has seemed wise to the Council and the Social Service Department to concentrate on the institutions in Detroit and Wayne county during the first year or two, first, because the need is so great, and secondly, because so many who are thus served come from outside Detroit, from the smaller cities and towns in the diocese. Indirectly, therefore, the services of Mr. Lever and his staff have been beneficial to the diocese and the General Church. The interest and generosity of Churchmen and women in the diocese have greatly aided the Department during the past two years.

Department of the Nation-Wide Campaign

Williams House, a detention home for "border-line" girls, made possible by a generous gift of \$10,000 from Mrs. Henry Ford, is a diocesan institution, an indirect result of the Nation-Wide Campaign in the diocese of Michigan.

Two new and promising missions have been developed and two new temporary buildings erected: the new Saint George's in Detroit, and the Community Mission at Roseville. Funds from the Nation-Wide Campaign have made it possible for the Reinforcement Fund to finance these new building projects.

Building projects helped or inspired by the Campaign have been begun or completed in: Saint Joseph's, Detroit (enlargement); Grace, Detroit (parish house and rectory); Calvary, Saginaw; Saint Hilda's, River Rouge; Christ Church, Dearborn (remodeling of church, new rectory given by Mr. and Mrs. Ford); Saint Timothy's, Jackson; Saint Alban's, Highland Park (rectory—enlargement to be begun in near future); Saint Paul's, Greenfield; Grace Church, Lapeer (rectory). The Campaign has also

aided the student work in Ann Arbor to the extent of \$4,000 a year.

Building projects for the near future include the Church of the Messiah, Epiphany, Saint Columba, Ascension, and Saint Matthew's, Detroit; West Branch, Hillman, East Tawas, and Sandusky.

While some of these were planned before the Nation-Wide Campaign, it is a significant fact that these building programmes have largely increased since the inception of the campaign in 1920.

There has been a noticeable falling off in receipts during the past six months. We believe this is due partly to the present financial situation, but more particularly to lack of follow-up canvasses in parishes and missions and ignorance regarding the task of the Church. We are convinced that more emphasis should be placed on the educational or informational side of the campaign, in order that every member of the Church should have a clear conception of the Church's responsibilities and opportunities for service. Until the Church has the vision she cannot be expected to accomplish her task.

BISHOP ROWE'S SUMMER ITINERARY

BISHOP ROWE sailed from Seattle in May to spend the summer in southern and central Alaska. His first visit was to Cordova, where the Reverend E. P. Ziegler is carrying on his successful work at Saint George's Church and the famous Red Dragon community house. Mr. Ziegler is now also the editor of *The Alaskan Churchman*. From Cordova the bishop sailed up Prince William's Sound to Valdez. En route to Seward, the southern terminus of the railroad into the interior, he stopped at Latouche and other copper mining centers. As a railroad terminus and a port open all the year round Seward promises to be a place of permanent importance. Unfortu-

nately, although we have an excellent church and rectory here, there is no rector. From Seward the bishop goes north on the railroad for about 250 miles, striking off on foot to the northeast until he reaches Tanana Crossing.

Bishop Rowe has begun the building of a motor scow to take the place of the *Pelican*, made famous by Archdeacon Stuck's *Summer Voyages on the Yukon and Its Tributaries*. As soon as the new *Pelican* is built he expects to begin his river journeys in the interior, carrying missionaries and supplies to the interior. The present outlook is that a great deal of transport, for the interior missions will have to be cared for by our own motor boat.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

A LESSON FOR US

THE Treasurer's mail is always heavy and is made up, to a large extent, of remittances from the dioceses and parishes, of bills for materials needed in the field and matters of this kind, but from time to time there comes to the Treasurer's desk a letter which brings from the mission field a story which warms the heart and gives us renewed faith.

A little while ago I received a letter from Miss Sarah W. Ashhurst of All Saints' School, Guantanamo, Cuba, enclosing a check for \$261.72, the amount of the Lenten mite box offering of this school. Knowing that business conditions in Cuba were far worse even than here, I was very much surprised at the size of this offering and wrote for further details. There is now before me a letter which gives the news that this offering comes from about one hundred and twenty-five members of the English Sunday School and about sixty in the Spanish School. The letter says:

"Almost all are really poor families. Many of them live in a very poor way, and hardly know where the next meal will come from.

"We sold fifty copies of THE SPIRIT OF MISSIONS. Before Lent we began to work on a missionary programme, mostly depending on the girls of the Church School Service League and boys of the Boys' Club. Seeing the success of this entertainment the girls and boys of the Spanish School decided they would have an entertainment in Spanish which came off on Easter Monday, and was a great success.

"The boys and girls of the senior

classes then had an entertainment. One of my class, Dominica Cruz, a Porto Rican, who cleans the Church, gave all the money she earned from cleaning the Church during Lent to her mite box, and made cakes and sold them also. Some of the girls made cakes, fudge and cookies and sold them, and salted peanuts. Teresa Cubria, one of the teachers, made herself a dress, and put the money she saved from the dressmaker into her box, and some of the boys weeded the Church garden, and pumped water for our use in the school, and one little girl came up and watered my plants every day after school, carrying three or four pails of water, and earning ten cents a day for her box.

"There was a great rivalry between the girls' group of the Church Service League and the Boys' Club, who were always anxious to beat the girls. In this way we had great fun, as well as lots of enthusiasm. We wanted to beat our own best record of the year before, when Mr. Watson was with us, and was such an inspiration. We all felt that we must not "slump" because we had no regular rector. You see, there is nothing unusual in our methods, only a consistent teaching of the "Five Fields of Service" with a chart in the day school and a constant reference to it, and a desire to impart the knowledge of the "joy of giving."

"We are proud that we are Americans, but we must not be too proud to learn a lesson from this splendid record of our Cuban friends and neighbors."

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address The Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittance should be made payable to LEWIS B. FRANKLIN, Treasurer.

- Alaska**
 800 The Borderland of the Pole. 5c.
 810 The Arctic Hospital. 10c.
- Brazil**
 525 Under the Southern Cross. 5c.
- China**
 200 The Chung Hua Sheng Kung. (Hoiy Catholic Church in China.)
 208 Plans of Proposed Buildings at Nanchang.
 210 Help Us Open the Gates of Nanchang.
 249 Kuling School.
- Cuba, Porto Rico and Virgin Islands**
 500 The Pearl of the Antilles. 5c.
 501 In the Track of the Trade Winds. 5c.
- Japan**
 303 Saint Agnes's, Kyoto.
 307 Missionary Problems and Policies in Japan. 20c.
- Liberia**
 100 Our Foothold in Africa.
- Philippines**
 400 The Cross, The Flag and The Church. 5c.
 405 From Head-Axe to Scaipel.
- Panama Canal Zone**
 576 When Dreams Come True.
 577 Under Four Flags. 5c.
- United States**
INDIANS
 600 The First Americans.
 608 Our Indian Schools in South Dakota. 5c.
FOREIGN-BORN PEOPLES IN U. S.
 1501 The Eastern Orthodox Church. 10c.
 1506 Foreign-born Americans. (Illus.) 50c.
 1510 The Czecho-Slovaks. 10c.
 1515 Americans All. (Poems.)
 1520 How to Reach the Foreign-Born.
 1523 Church of Denmark and the Anglican Communion. 10c.
 1524 Norwegian and English Churches. 10c.
 1528 The Immigrant Child and the Church School, for Church School teachers.
 1531 Vestments of the Danish Church. 2c.
SOUTHERN MOUNTAINEERS
 1550 Appalachia. 5c.
Devotional
 50 Prayers for Missions.
 51 A Litany for Missions.
 52 Mid-Day Intercession for Missions.
 54 Mid-Day Prayer Card.
 1101 Parish Prayers for Missions.
 3003 An Office of Intercession for the Church and Her Mission. 60c.
Miscellaneous
 901 A Soldier's Vision of Missions.
 916 Designated and Special Gifts, Designated Offerings.
 944 Women in the Mission Field.
 969 The Church and the World.
 971 Joseph Smith, Jr. As a Translator. 10c.
 979 Abroad.
 1252 50,000 Miles in Fifty Minutes. 5c.
- Educational Division, Department of Missions**
 Church Dictionary. 25c.
 3000 A Service for Missionary Day.
 3060 Mission Study Class: Place and Value.
 3094 Ten Missionary Stories. 10c.
 3095 Descriptive List of Plays and Pageants Lives That Have Helped. 20c.
 The Making of Modern Crusaders. 20c.
 Missionary Anthem, "Thus Saith the Lord." 10c.
 3007 World Problems and Christianity—Outline for Programme Meetings.
- The Woman's Auxillary**
 W.A. 1 Suggestions for Service.
 W.A. 9g Bible Readings.
 W.A. 12 Reorganization of the Box Work.
 W.A. 15 New Plans.
 W.A. 17 What the Auxillary Can Do for Religious Education.
 W.A. 20 Hand-Book. 10c.
 W.A. 21 Suggestions for Educational Secretaries.
 W.A. 22 How to Lead a Discussion Group.
 W.A. 26 A Devotional Exercise.
 W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers. 5c a set.
 W.A. 100 U. T. O. Resolution and Prayer Card.
 W.A. 102 How Are We Givng to Our U.T.O.?
 W.A. 103 The Little Blue Box.
 W.A. 105 The Mighty Cent.
 W.A. 106 From Small Beginnings.
 W.A. 107 The U. T. O. of 1922.
 W.A. 110 Peace.
 W.A. 113 Helps for U. T. O. Treasurers.
 W.A. 115 What Mary Saw.
 W.A. 116 Spiritual Value of the U. T. O.
 W.A. 117 United Thank Offering Catechism.
 W.A. 121 Prayer for the Woman's Auxillary.
 W.A. 122 A Half Century of Progress.
 W.A. 123 Church Service League Prayer Card
 W.A. 124 U. T. O. An Interpretation.
 W.A. 125 Pageant—The Awafing World.
 W.A. 127 The Challenge of the Church.
- Department of Religious Education**
 4001 Religious Education in the Church.
 4400 Grade Conferences for Teachers of Christian Nurture. 50c.
 4401 Teacher Training, Standard Course.
 4403 Teacher Training, Field Plan.
 4501 Little Helpers' Membership Card. 2c.
 4503 Little Helpers' Prayers for Parents.
 4504 Little Helpers' Mite Boxes (paper). 1c.
 4505 Prayer for C. S. S. L.
 4506 Little Heipers' Department of Church School.
 4509 Little Helpers' Letters to the Parents.
 4510 Birthday Thank Offering Leaflet. (For Leaders, teachers, etc.)
 4511 Birthday Thank Offering Service. 1c.
 4512 Envelope for offering.
 4517 Our Birthday Thank Offering. (For children.)

One Hundred Thousand Dollars

for the

Bishop Rowe Foundation Fund

THE RIGHT REVEREND PETER TRIMBLE ROWE, D.D., is well known and beloved from the Pacific Coast to the Atlantic for his wonderful fortitude, faith, self-sacrifice and devotion during the twenty-five years of his bishopric in Alaska.

The affection felt for him by the Indians is shown by this touching letter:

When you come to—please you make big church and help all people get straight in God's way. I wait here for you all summer. You come here then all this country you make right and then I be glad. All children and everyone want to see you. Sure you make light all this country if you come, and if you no come every one be too much sorry. You help me.

Your friend ———.

The Church wishes to present to this devoted bishop at the General Convention at Portland, Oregon, in September, 1922, a Foundation Fund of

\$100,000.00

the entire income of which is to be at his disposal so long as he is Bishop of Alaska, to aid in the maintenance of his work, thus relieving him of a burden of anxiety which has been harder to bear than all the difficulties and dangers of the trail over which he has so manfully made his way. •

Of the amount already in hand \$8,000 was given by Alaskans, white and Indian. Pennsylvania has raised \$6,289.50 and more is pouring in. Great things are expected from other dioceses. In fact, wherever the appeal is made the response is immediate.

What will you do? Will you not give something yourself and speak of the Fund to others? Men's Church Clubs, diocesan and parochial, should feel the responsibility of this appeal and not depend entirely upon the Woman's Auxiliary Committee to complete the Fund. Do not forget the children in the Church Schools, to whom there is no more appealing hero than Bishop Rowe, so that all may have a share in this gift to honor our first Bishop of Alaska, who can so truly be called "The Bishop to the Lonely Hearts".

A Woman's Committee has been appointed by Bishop Nichols to supplement the National Committee. We have three months to complete this Fund. It can easily be raised by this great Church of ours in America if everybody helps.

Above all, pray for the speedy completion of this Fund.

THE AUXILIARY COMMITTEE OF WOMEN

MRS. JOHN MARKOF, *Chairman,*

1630 Locust Street, Philadelphia, Pennsylvania.

MISS ADELE BAYARD
MRS. H. FRAZER HARRIS
MRS. EDWARD INGERSOLL

MRS. C. HERMAN KRUMBHAAR
MISS RUMNEY
MRS. GEORGE WOODWARD

Checks should be made payable to Mr. STEPHEN BAKER, *Treasurer*, 40 Wall Street, New York City.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

THE UNITED THANK OFFERING

WILL YOURS BE INCLUDED ?

“THERE comes a day when the great Church gathers to dedicate Herself and Her doings to the mercy and guidance of God. Before the altar of some solemn cathedral the venerable head of our episcopate stands to offer the Eucharistic Sacrifice. Kneeling in that presence are representatives of the entire womanhood of the Church, and before quiet altars the world around, groups of women are also kneeling and joining in the great Act. It is then that the hidden things are revealed, and the offerings of substance and self from every land and race and class, these garnered gifts of many hands and hearts, these secret acts of personal devotion, are heaped high upon the golden alms-basin, and borne up in one great act of worship before the throne of God and of the Lamb.

“Truly there is nothing like it! So spontaneous, so simple, so sublime. Blessed are all they who have a part therein!”

The paragraphs quoted are taken from Bishop Burleson's “The United Thank Offering. An Interpretation.” Who can read them without a throbbing of expectation? “There comes a day”—that day is almost here. “Representatives of the entire womanhood of the Church” will be gathering soon for that great Eucharistic Service and they come marked with the three characteristics pointed out by the Bishop. They are indeed United. “And in such a wonderful union! Women of the Church everywhere—in homes of wealth or poverty; in the arctic and in the tropics; Indians on the western prairies, their Chinese sisters on the Yangtse, Africans in Liberia,—uniting in a common act of prayer and sacrifice. A great sisterhood of sympathy and service.”

And again they are marked, as the Bishop tells us, with gladness, for it is “A glad and grateful service. For this is no cog in the machinery of the Church finance; no routine method of revenue. It is a living, vital process; the pulsing heart-throb of gratitude, the whispered word of gladness for daily mercies; the secret gift, dictated and directed by love alone, and placed in the Great Hand which protects and guides us.”

We have used the Bishop's leaflet for it does not seem possible to sum up the promise of our great United Thank Offering Day in any better way. But it is one thing to read about that Day and another to take our proper place in it.

Will you be represented in that Service?

Are you so thankful that you are gladly making the largest offering you are able to give? As the offerings of women of “every land, and race, and class are heaped high upon the golden alms-basin” on September seventh,

WILL YOURS BE INCLUDED ?

LETTERS FROM UNITED THANK OFFERING MISSIONARIES

We are glad to share with the readers of these pages the following extracts taken from some of the letters written by United Thank Offering missionaries in response to requests from headquarters for some record of the manner in which their busy days are spent.

We wish that it were possible to print all that were received. Those chosen, however, are typical of the spirit which breathes from them all. We can think of nothing which could more strongly plead for the greatest United Thank Offering in the history of the Woman's Auxiliary than these simple and vivid records of the work which is being accomplished by the women who represent us on the mission field.

From Tokyo

YOUR letter came this evening just as I was eating my supper, and, as you ask about prices here in Japan, I am going to begin by telling you exactly what each thing on the tray cost. You rather laugh at yourself for asking such questions, but I too have often wished that people would be definite about information and not talk in vague generalities.

Well then, the supper consisted of tea, baked beans, rice, and bread and butter—French bread, if you please, for we have quite an unusual baker in Yamagata, for a country town. The bread is in rolls like large breakfast rolls, costing eleven *sen* each (five and a half cents). The butter is from Australia and costs *yen* 1.60 (eighty cents American money) a pound. I have some just arrived from Sapparo, which is cheaper—five pounds for *yen* 7.50. The tea is Ceylon, and costs *yen* 1.30 a pound, used to be one *yen* only. All prices are going down, I think, now, since rice, the staple, is considerably lower. It is now thirty-one *sen* a *sho*. A *sho* is one quart. Beans are thirty-five or forty *sen* a *sho*, depending on the variety. Milk is ten *sen* a *go*, and it takes a little more than three *go* to make a pint. Sugar is fifty-five *sen* for an American pound of cut sugar, or fifty *sen* for soft Japanese sugar—somewhat more than an American pound. This sugar has been as high as seventy *sen* since I came

back from furlough. Wood is three or four times as expensive as when I first came to Yamagata. As it is necessary to use a good deal in winter, the amount I laid in cost over a month's salary.

We have tried economizing in one thing after another, as people in America had to do during the war, but the latest is in water, for since October we have had a water famine. Most of the wells went dry, and the city sent motor trucks up and down the hills to a place where there are artesian wells, and filled wooden tanks here and there through the streets for people to draw from. Later, a temporary set of pipes was laid from the river. Water works have been in course of construction for some time, but they cannot be finished for a year, or possibly two. Our well held out quite a while and then went absolutely dry. There is now enough water in it to use—about two feet—but it is, of course, not very clear. However, we were able to do laundry to-day, which is something to be thankful for.

My hour for tea and reading is from five to seven. Generally in this interval I read something from a magazine. Lately I have borrowed my old friend "David Copperfield" from the Presbyterian family here, and have been enjoying the thoroughly Victorian atmosphere.

At seven the family assembles for prayers. Those who come to prayers

From Asheville

morning and evening are Sasaki O Hide San, the kindergarten teacher, who lives with me, and the family of my servant who has worked hard for my comfort for nine years. There are four children here. The youngest attends our kindergarten, and big sister, who is eighteen, makes herself of use, taking care of my rooms, and so on. The man cooks, brings in wood and water, shovels snow or makes garden, according to the season.

After the others have said good-night, Sasaki San and I read three chapters of the Old Testament, each to herself, and if there is anything to be discussed, since we are reading the same portion, it can be done at once. I gave her a Bible at Christmas, and we hope to read it through in about a year. We read aloud from the New Testament at prayers.

On Sundays and Wednesdays we go to church in the evening, and on Friday evening there is a class of eight or ten young girls who come to be taught Japanese sewing and they assemble at prayers with us.

There are forty children in the kindergarten, the full number allowed by our government license, but we have sometimes received a few over that. Our rooms are not large, but are sunny and bright.

There is a very agreeable family in town. After the Christmas services I went there for dinner and on New Year's Day they came here. All the Christians and some neighbors and friends and the students I teach— young men and women both—came Christmas evening and were entertained here. We had a festival for the kindergarten and Sunday School on Holy Innocents' Day. There is to be a conference of kindergartners in Akita which the Japanese teacher here and I are expecting to attend. It means four days' absence as the journey takes nearly all day.

BESSIE MEAD.

ALL SAINTS MISSION, Linville, North Carolina, is situated on one of the highest points of the Blue Ridge, at an elevation of four thousand feet. The community is scattered over a sixteen thousand acre reservation belonging to a company which runs the summer resort of Linville. The Mission House is a beautiful building, erected by a member of the company, to be used for the Church's work so long as the Church has need of it. There is also a small, very perfect church, built by loving members. In coming here six years ago I found the greatest need to be a better community and neighborhood spirit, more of social life and getting together. As in the case of all resorts, everywhere, those who gather about them to profit where they can are not the best sort of citizens, and I found this particular community greatly given to quarreling, jealousy, etc.

Being a kindergartner by training, my first instinct was to train the children and work through them for a better neighborhood spirit. There are classes in industrial work meeting several times a week at the Mission House, doing sewing, basketry and bead work. There is an organization of the Camp Fire Girls which has helped greatly to bring the girls harmoniously together. Also a Sunday School and Church services, when we are fortunate in having a rector in charge. Occasionally we have social gatherings for the community, though there is much prejudice among the older mountain people against recreation of any sort other than "preaching"—and as the preaching is usually of a highly emotional revival type, one can readily imagine its disastrous effect upon the community at large. These revivals are a bar to our progress towards religious unity and Christian neighborliness, because they are, as a rule, conducted by illiterate men who

Letters from United Thank Offering Missionaries

are prejudiced against the Episcopal Church.

I have been fortunate in getting some of the girls into our Church schools at Valle Crucis and Penland. A few of these have been baptized and confirmed, but for the most part very little doctrinal religious training can be given to the children, because of the great prejudice against the Church.

In addition, I generally have two or three children living in the house with me, as I am alone in my work. These children make up a little family life and are given special training of all kinds. I find all of the children very responsive, bright and interesting, and usually lovable.

I do a great deal of visiting in the homes and the people are always hospitable and cordial—in this way I learn their needs for medical attention or help of any sort. Quite frequently I have taken children to the hospital in Johnson City, Tennessee, for treatment.

During the summer, with the influx of summer guests, there has grown up a tremendous demand for mountain handwork of all kinds, and to meet these needs I have opened an exchange and tearoom (for one day in the week) and handle the work of about thirty-five men and women. The tearoom brings in the summer people, who have given most generously to some of our needs and have bought the handwork as well. Last summer I sold over five hundred dollars' worth of the knotted counterpanes alone, which meant a living for several who are widows, or the education of their boy or girl for some ambitious parents. The winters are very severe, comparable in temperature with our northern winters, because of the high altitude, and in addition we live in houses built for summer use, not plastered, no basement nor furnace, nor storm windows nor doors, and all running water has to be turned off for

six months of the year, as the pipes will freeze. The cold is something of a hardship, but there are other hardships more difficult that others have to bear.

During the warm summer months I hold a kindergarten session, as that is the only time the very little ones can get out, the distances are so great. I need an assistant in my work, because of my varied and manifold duties. Also a riding horse to get more often and quickly in touch with the people. I have to visit families living away off in the coves of the mountains from five to eight miles from here and walking is the only means of getting there, if one has not a horse. The clothes that have been sent to us from the various branches of the Auxiliary have met a tremendous need in the community, as they have so few opportunities of getting warm and suitable clothing, and very few of the women sew, partly, I find, because they have such huge families and live such busy lives, and of course have no machines.

Our great hope, as everywhere, lies in the children, to train them to be more efficient and capable Christian women, that their homes in turn will be improvements on many of the present conditions.

IRENE LASIER.

From Utah

I SUPPOSE one reason why missionaries dislike writing such a letter as you ask for is that we know that we just cannot fully describe our surroundings, as they really are. That is made evident to us when people come even from only another part of Utah and exclaim "Oh! I am so glad I could come out. I never dreamed Saint Elizabeth's Mission at White-rocks was like this, now I can go back to Provo (or Salt Lake City, as the case may be) and speak more intelligently." The second reason is that we do dislike telling what we try to do! I

am glad, however, that an "informal" letter was asked for—because you can be told more in that way. I shall quote quite freely from my journal and it will show you how varied is the work out here.

In the first place I want to say that this is not a mission school as is so often believed. The Mission House is next to the Indian Government School—which is north of us. The children of the school attend our little church and Sunday School. Tuesday evenings I have a class of Indian girls to crochet, knit or sew. Friday evenings the big boys come down. They play checkers and other games for an hour. Both evenings I close with prayer. I am alone in the Mission House except for a dear little half-breed boy—John Tecumseh Reed—whom I have taken care of for about ten years (since he was two months old) and you can imagine how dear he is to me. He helps with the chores. I do all my own work—washing, ironing, cleaning and cooking, and I am janitor of the church besides. It would be difficult to get help even if I could afford it.

We have a Woman's Guild which meets on Thursday afternoons—ten members, only two Episcopalians. I do not hold any office in it. All are white women. In addition we have a branch of the Girls' Friendly Society. I suppose it is probably the smallest branch of the G. F. S. anywhere! Those attending are only five with myself, but the girls do wonders notwithstanding. Last year they raised more than half of our apportionment.

The real mission work is most varied in character—visiting in camps, trying to show the Indians how to take better care of their homes and food, which is often exposed horribly to flies, helping the sick, and more than once I have buried the dead. When I go to bed I never know but that some one will call on me for various reasons—perhaps the husband has been drinking lemon ex-

tract and the wife is afraid to stay with him. I have had women stay two or three days sometimes. The funny part of it is that the men always seek for them here and never get angry with me for taking them in! Sometimes a girl will come to evening service and does not like (nor should I like her to) to go back to her home.

Another part of the work is writing letters for our people, and, of course, reading those which they receive. They are often funny, I assure you. Somewhat as follows: "You send me bracelets I send you navajo blankets blankets pretty high now maybe so I catch one pretty soon and send it," etc.

I have one very funny little old Indian woman come to see me (generally once a week). I give her something to eat and make her tea. When she leaves she will say "Thank you, welcome, come again." As you may have guessed part of the speech is mine to her. She is very grateful for all kindnesses shown to her. One winter just before Christmas I gave a bright scarlet petticoat to an old woman because I did not think she would come to our Christmas but indeed she did and was arrayed in that petticoat worn as an outer skirt. It was hard not to laugh!

We are especially thankful to have had an old Indian man consent to be baptized recently because, as someone said, "it was from conviction in his case." We hope much from his influence and are anxious to have our splendid Bishop come out to confirm him and others.

Our Rector comes only once a month. I have my Girls' Friendly Society girls help me in holding little informal services in the evenings. We take turns. Of late we have asked some of the Indian girls and boys to do some of the reading for us. We consider it good training for them. They are so bashful by nature and we want to bring them out of it as soon as possible. To help that along I let my

girls stop work at half-past seven Tuesday evenings and we play for half an hour *real rollicky* games to bring them out of themselves, like "Going to Jerusalem," "How Do You Like Your Neighbor," etc. And it is working splendidly! They are just as merry as a group of white girls.

Now and then I am encouraged by an Indian woman, or girl, asking for recipes. One day I went to a camp and the young wife was making fudge from a cook book. I praised her heartily and her husband seemed so pleased and told me that "Rebecca made lots of things from that book."

Sometimes when the women come in I teach them the knitting stitches. They take to it readily, but, alas! so far they have not started to make any of the useful things that I suggest, like socks for their husbands, sweaters, hoods, etc. In many ways it is hard to make plans for them, as some do not know the days of the week. If something is going to happen in three days we would tell them "three sleeps." Having been out here almost fifteen years, there is no lack of material to write up, but I am going to see a sick Indian woman this afternoon and cannot spare any more time.

I trust you will have some idea of what we try to do among these Indians, considered "the most backward of all tribes."

I just must take time to tell you something that happened the other day which has made me very, very happy.

There is a full-blood Indian girl who for three summers (when school was closed) stayed here at the mission with me. After a while she went away to school, and this fall, if all is well, will attend a Bible School in Berkeley, California, under Deaconess Hodgkin, with a view to becoming a missionary to her people out here.

I hope you can all imagine my deep thankfulness!

ROSA CAMFIELD.

From Anking

A GOOD deal of my work at Saint James's Hospital, Anking, is Bible teaching to the nurses; men and women. I have five different classes a week, which take a good deal of preparation and thought in order to get the fundamental truths applied to their varied needs. All the girl nurses but one are Christians from mission schools, so they are well equipped with the contents of the Bible. In large classes in schools a text of Scripture is often as far as we can get. The non-Christian girl is lovely and I am preparing her for baptism.

I have one class of non-Christian probationers who have never heard anything about Christianity, and another class of non-Christians who have been to mission schools or have been here a year or so and do know something. The third class is for the Christians—the largest class. Then twice a month, on Saturday night, I have a preparation service for communicants, in which I give some instruction. The Christian servants, as well as nurses, are invited to the class and it may be that we may include other Christians in the neighborhood, as there is no evangelistic worker at Grace Chapel.

As to the rest of my time, I teach a little English to the girl nurses and a weekly class in *Ethics for Nurses*, which takes much time in preparation. A large part of every morning I spend in the children's ward. There is a nucleus of children who have been here from three to six months and are thoroughly acclimated and happy and set a good tone to the ward. We have prayers and a Bible picture, with a few words about it, and then sing hymns which they learn very quickly and which they love. After the service, mostly song, they settle down to study, and diligent students they make. I never make any one do what he doesn't want to do, but try to inspire right de-

sires. It is never long before a child who feels well wants to study. I have to invent kindergarten methods for the little ones, and they find studying lots of fun. The older they are of course the more they appreciate the opportunity of learning. One fifteen-year-old girl from the country has in two months more than covered our first-year day school course. She is nearly well and I am distressed and so is she. She is desperately anxious to go to school, but her mother-in-law is not likely to allow it. She lives too far away to keep in touch with me—nowhere near any of our outstations.

In the afternoon I usually spend an hour talking with the women patients. One I have sent to Miss Barber's women's school, one to Deaconess Hart's. She was a Christian widow with a certain amount of education and should soon be able to support herself. One country woman, still in the hospital, is also acquiring a taste for study. She has made nearly as much progress in reading as the girl upstairs, and I think may go to school when she is well. She is beginning to take an interest in Christian teaching. My difficulty is the language. I find it next to impossible to understand most of the women from the country, but most of them understand the greater part of what I say. Still that makes very one-sided conversations. I feel a little encouraged sometimes when I see that the Chinese nurses themselves cannot understand them, or make themselves understood. Once a week I visit the discharged patients who live in the city—when I can find them. The addresses they give are sometimes very vague.

The people I have most on my heart are the women beggars. We often get them in the hospital. Those I know seem to be beggars simply from adverse circumstances, not preference. Their male relatives are all dead, and they have no means of livelihood—beg or starve. If only we could get local

public opinion stirred up as it is in Shanghai, we might do something. In Shanghai these old people are supported by the city and the Roman Sisters care for them. Those who can do a little work do it, and all seem very happy. Dr. Taylor is hand and glove with the police officials, and I am trying to work something through him.

KATHARINE E. PHELPS, Deaconess.

From Tokyo

THERE was no house to be found for me at Tsuchuira, and the Bishop asked me to go to Taira, a new place for me altogether, three hours north of Mito on the same line—a coal-ing center, full of mines and coal dust. I went up at once, and found a house, which, though rather small, is quite nice, somewhat lonely, perched on a hill, with a pretty view. It has water and electric light, so I think I and my Baza can exist there. I peeped into the preaching room and looked at the bare altar. There will be more work for me there, and at Yumoto, where there is a kindergarten. Mr. Evans will pay a monthly visit, I suppose, but otherwise my work will not take me among foreigners. I shall have the place to myself, and shall go south at times as far as Tsuchuira and Onnabaki, taking in Ishioka and Sukegawa as well, and perhaps, occasionally, Shimodati. But the Bishop wants me to devote what time I can to Taira where the work is at a low ebb.

All Japanese children love dolls. Last summer I went to Kanazawa and collected all the dolls I could find in the shops and brought them back and dressed them for Tsuchuira, Ishioka and Sukegawa. It was just a chance that I found them. They had been made for foreign export, but as the war was over, they were not wanted and were brought up to Kanazawa to sell. I was proud that I managed to bring all those china dolls back with me with-

Letters from United Thank Offering Missionaries

out breaking them, together with butter, honey, bacon and jam—all things not to be bought in Mito, and all safely carried in spite of many changes.

There are very few visitors to this out-of-the-way corner. I go up to Tokyo occasionally—very occasionally—for a Quiet Day or a Retreat, to refresh one's spiritual life, and it is a tremendous treat. I spent Christmas Eve and the early morning (Celebration) at Tsuchuira; mid-day (ten o'clock) service and Celebration at Mito, and left for Sukegawa by the six p. m. train, ready for the Christmas services next day. I had my Christmas dinner at noon with friends, but all the Christmas entertainments I was out of as my work took me elsewhere.

M. F. BRISTOWE.

From Southwestern Virginia

I FEEL that it is a privilege to be asked to do anything which can in any way help so wonderful and glorious a cause as the United Thank Offering. Mine is not the pen of a ready writer, but I will do my best.

Today is a very fair specimen of the life of one of the most grateful and happy United Thank Offering missionaries. Up early, intending to write letters for today's mail. We have but one. Out of bed at 6:30 a.m., don slippers and kimono, go to kitchen, light fire, put on coffee, etc., for breakfast, then light up my bedroom fire, take cold bath—which by the way is a tin tub—dress and have breakfast, not often without interruptions, for as soon as smoke is seen issuing from my chimneys, boys, girls and women are coming for everything you can think of, and lots of things one would never think of. Then, after breakfast, follows Prayers, but even then the poor folks come "pecking", as they call it, at my doors. Sometimes I let them join me in my service, but when they are Holy Rollers or Holiness people, I do not, but just

attend to their wants, as these good people think we Episcopalians are very good people, "but they ain't got no spirit". I have visitors all the morning and at the same time do all my housework, as well as prepare dinner. Afternoons I am out visiting until 6:00 P. M., helping the sick, etc. When I arrive home the fires have generally followed my example and gone out, so I relight them, get supper, settle down to Prayers and Hymns thinking how beautiful to be quiet, when lo! there comes someone "pecking" at my door and another friend will come for a chat.

We have a small Auxiliary meeting twice a month; a girls' sewing class and missionary meeting; Boys' Club, and a good library which all appreciate. Just today I have been busy planning refreshments and games for my Easter party to the Sunday School children who took mite boxes and collected for the Boys' Home in Covington, Va. We realized the magnificent sum of \$20.75.

Another great privilege and great joy to me is holding the Church services every Sunday morning and evening, playing the organ, training the children to sing our beautiful hymns. They did so nicely at Easter. Yes, indeed, to be a United Thank Offering missionary is a most wonderfully blessed thing. I always feel as though I can never be thankful enough. A peculiar blessing seems to rest upon us. I very rarely feel depressed or sad, except when I am not quite well, and even then I have such a very sweet home, comfortable bed, and people come in to see me so I have everything to be thankful for. Sometimes I think an enforced rest does one good and makes us last longer, and gives one time to think and do better when one is up and about.

God ever bless and strengthen the United Thank Offering custodians and their helpers!

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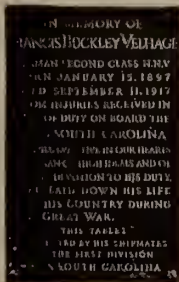
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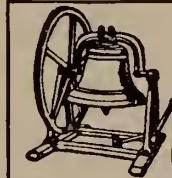
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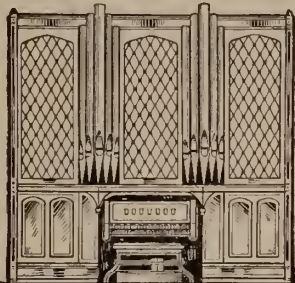
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